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AN EFFICIENT CHURCH IN A MODERN WORLD.

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Every age has had its keynote—a chief characteristic which may be summed up in a word or phrase. The watchword of the ancient world was **conquest**, and men and nations accounted war their chief business. The watchword of the period of Greek domination was **culture**, and men spent their lives largely in the pursuit of art, philosophy, learning, the aesthetic. The Roman period may well be characterized by the word **power**, for in no other age did men seek so successfully to acquire world-dominion. The Middle Ages were dominated by **ecclesiasticism**, when priest-craft held sway; and the watchword of the Reformation and succeeding period was **liberty**, succeeded by the early modern age of **industrial democracy**.

When we view in the large the present age, we shall doubtless agree that one word which most nearly characterizes our modern world in all its complex relationships is **efficiency**. Efficiency means simply the getting of results, and in all walks of life this is a supreme concern today of men and women everywhere.

We can scarcely conceive of the modern world except in terms of efficiency and its products. Modern industrialism is largely the result of the application of principles of efficiency. Production, distribution, transportation, communication—indeed, all factors in the economic life of the world today, have been revolutionized by the scientifically applied efforts of men to secure the greatest possible results with the least possible friction, waste, or loss. This practical test of **results** has been extended to the realm of education, the arts and sciences, philosophy, sociology, politics. The recent world-war was a demonstration on a huge scale of efficiency in destructiveness, and the period of reconstruction through which we are passing is a mighty challenge to the modern man and his institutions to repair quickly and efficiently the damage done, to heal the world's hurt, and restore order and peace.

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The question at once arises: May these principles of efficiency be properly applied in matters of religion? For Baptists the question becomes: Is there a New Testament doctrine of church efficiency?

Jesus himself makes affirmative answer in unmistakable language. "By their fruits ye shall know them," was His test of men and institutions—precisely the test of the modern efficiency expert. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," was His statement of the fundamental efficiency principle, as recognized and applied by men who have successfully built great business institutions and engineered great commercial enterprises. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire," is the text of the captains of industry who, following this principle, have relegated to the scrap-heap that which failed of its requirements, no matter how expensive or time-honored.

Jesus recognized, as all successful leaders of men have done, that efficiency is primarily a matter of **men**, not of

method, when He said to His disciples, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." His ministry, His training of the Twelve, His plan of organization for His churches, His program of world-conquest, all exhibit the perfection of efficiency.

The Acts of the Apostles is a manual of church efficiency. Never did men achieve such results as these early Christians, in the face of tremendous obstacles. The Apostle Paul stands out as the world's greatest efficiency expert in religion, and in chapter after chapter of his inspired writings he deals with this practical and vital subject.

Surely one cannot read the New Testament, and then face the gigantic task which Christ has given us of bringing in His kingdom on earth and doubt for a moment that it demands the utmost efficiency of which human brain and skill are capable.

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What, then, are the marks of an efficient church in a modern world?

1. **First, it will be true to the original New Testament model.** The men upon whom Jesus left the indelible impress of His purpose and mission began, under the guidance of the Holy Spirit, to carry out their Master's commission. These men knew well the mind of Christ, and were given infallible inspiration and divine guidance for what they said and did. They preached a gospel which can never be improved upon; they bore a witness which can never be surpassed; they organized churches whose principles and workings form our authoritative and final guide.

It is at this point that one of the most serious mistakes of Christian history has been made. Men have observed the progress from crudity toward perfection in other things. They have, for instance, compared the rude

dugout with the row-boat, and that with the sailing vessel, and that in turn with the ocean liner. They have traced the evolution of the crooked-stick plow to the most advanced implements for tilling the soil. They have observed that in scores of instances progress has been from the crude beginning, by constant changes and improvements, to that which is increasingly more efficient and more nearly perfect. They have reasoned, by analogy, that this should likewise be true of the church—that progress toward greater efficiency must come by way of constant change and improvement to meet the demands of each passing age.

Such reasoning is fundamentally defective. It overlooks the fact that what God does is perfect from the beginning, and cannot be improved upon; while what man does is capable of continuous improvement. From the tallow dip to the electric light is a tremendous gain made possible by experimentation and change; but let us remember that God is not the inventor of either. God made the sun as His means of illumination, and from the moment when He first fixed it in space to this hour it has needed and admitted of no improvement. Practically every modern mechanical contrivance illustrative of improvement toward efficiency depends for its operation upon the law of gravitation. This marvelous principle in nature is utilized in a thousand ways; but no one has yet ventured to change or improve upon the law of gravitation!

Let us therefore settle it once for all in our thinking that the most efficient church is the one that is truest in purpose and organization to the God-given New Testament model.

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2. **An efficient New Testament church will be loyal to the truth as revealed in the Scriptures.** It will test its doctrines and practices by the New Testament as suffi-

cient, authoritative, and final. It will accept the New Testament conception that the churches which Jesus authorized His disciples to organize are local, made up of baptized believers only, and are independent bodies. These churches are God's agency for the spread of His kingdom unto the uttermost part of the earth. To them are committed both the responsibility and privilege of carrying out the four-fold purpose of the Great Commission. This commission, in its command to go into all the world, provides for missionary activities; in its command to make disciples, for the preaching and evangelizing agencies; in its command to baptize, for church membership and fellowship, with all that this relationship entails; and its command to teach, for the teaching and training function, with all that religious education implies. To it likewise are committed the administration of the two ordinances—baptism and the Lord's Supper—which portray the very heart of the gospel. These ordinances are symbolic, or pictured truths, and possess no saving power. The first, or initial Christian ordinance, marks the entrance of the saved individual into the family of baptized believers; and the second, or recurrent church ordinance, serves as a continual reminder of Christ's atoning death, resurrection and second coming, and of the believer's spiritual union with his Saviour. New Testament baptism is by immersion only, and must precede participation in the Supper. None may become members of a New Testament church except baptized believers, who must voluntarily present themselves and be admitted to membership by the expressed will of the church. These scripturally baptized believers are equal in a church, the only special privilege being that of Christ-like service. The church and the State are separate, although each should take notice of and serve the other. "There should be a free church in a free State."

Understanding itself thus, an efficient church will set itself to the task of continuing in its community, its State,

its nation, and the world, that which Jesus began both to do and to teach. It will strive to keep alive the consciousness of God among the people whom it touches; to maintain intelligent interest in, and understanding and appreciation of, the Bible as the word of God to men; to create and maintain a higher type of citizenship and neighborliness; to minister to the spiritual, mental and physical needs of men of every class and condition, so far as in it lies; and to propagate, in its purity and fulness, unto the uttermost part of the earth, the gospel of Christ, which is the power of God unto salvation to every one that believeth.

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3. **An efficient church today, no less than in the days of the apostles, will place chief emphasis on spiritual values.** The efficient means—the methods and devices, the plans and agencies—employed in the achievement of results, will be kept in their place as means, and not magnified into ends in themselves.

We cannot win the lost, build up the saved in Christian character, and project the influence of the church with passion and power by card indexes, filing systems, intricately organized auxiliary societies and church clubs, well-equipped buildings, effective financial systems, attractive advertising, or any other such agency, apart from regenerated, spiritually-minded, warm-hearted, passionately earnest men and women who have had a genuine experience of grace. These agencies may indeed be made to serve spiritual ends, and the modern church should use them with intelligent discrimination and even enthusiasm; but let us not deceive ourselves into thinking that we can bring in Christ's kingdom by management and device.

True efficiency means power, and through the ages men have been seeking to make their religious organizations more powerful. What is the source of power? Our

primary, intuitive conception of God is that He is all-powerful. But when Jesus wanted to describe the All-powerful One He said, "God is Spirit." The source of power is spirit. The most powerful church is one made up of the most genuinely spiritually-minded people. Saved men and women, thus led of God's Spirit, walking worthily of their calling, will keep the unity of the Spirit in the bond of peace. In such a church there will be absence of division and strife, of selfishness and worldliness, of covetousness and neglect of duty—spots and wrinkles upon the church that weaken and often destroy its power. Such a church will both consciously and unconsciously wield an untold influence for righteousness at home and abroad. Possessed of this spirituality, the church may then infuse the breath of life into modern efficiency methods that will vastly multiply its power and influence and usefulness.

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4. **An efficient New Testament church will seek the development of its every member into the measure of the stature of the fulness of Christ.** Nowhere in the Scriptures is there the slightest warrant for proxy religion. The religion of Jesus Christ is spiritual and personal, and comes into the soul by way of voluntary, conscious, personal faith in Christ as Saviour.

The other side of this familiar doctrine is that no saved individual is exempted from the active, effective service of him who has been accepted as Saviour and Lord. "Unto each one of us was the grace given according to the measure of the gift of Christ." Not all possess the same talents and qualifications, wherefore "he gave some to be apostles (missionaries); and some, prophets (speakers for God); and some, evangelists (specialists in soul-winning); and some, pastors and teachers (under-shepherds of Christ in the nurture and development of the church)." For every saved individual there is, or ought to be, a place of usefulness in the church; and one

of the church's highest functions is to discover its members' capabilities, and then lead each one into "the work of ministering, unto the building up of the body of Christ."

It is worth while to notice that this scriptural conception of seeking first the indoctrination, enlistment and development of the church's membership is the reverse of much of our recognized latter-day practice. The test of efficiency in the average church has often been the number of new members added to the rolls, rather than the nurture and growth of those already saved. We justly glory in our evangelistic zeal and success, but we need no less to strive for this other ideal of every-member enlistment. To do so will not diminish but increase our evangelistic effectiveness; for instead of a comparatively small group of preachers as evangelists we shall develop soul-winning personal workers in the ranks of the laity who will make possible the apostolic ideal of adding unto the church day by day those that are saved.

To reach this goal of every-member enlistment the conception of the church's functions must be enlarged. We must cease to think of the church as primarily an institution for preaching, where a congregation passively listens while the preacher delivers his message. Instead we must come back to Paul's conception of the church as the body of Christ, which, though having many members, is yet one body. For the young there must be provided activities and nurture suited to their years and capacity. For vigorous and mature men and women must be furnished spiritual food and exercise necessary to their strength and well-being. To the weak, the infirm, the aged, must be given the care and service that their condition demands.

This means the grouping of children, young people, women and men of the church in organizations designed to utilize their talents and resources, and to make possible their carrying on the work which Christ has given

them to do. The result in the well-rounded church will be the Sunday school, with its departments and organized classes; the Baptist Young People's Union, with its groups of young Christians in training for church membership; the Women's Missionary Society, with its bands of young people and women studying and practicing missions; a board of deacons, serving the church in practical affairs of worship and administration; men's brotherhoods, enlisting the men in missionary effort, service and fellowship. The pastor is the leader, teacher and adviser of all, and through his example and preaching will furnish inspiration and instruction that will make dynamic all the plans and activities of his people.

A church thus constituted, organized, and enlisted can challenge the attention of its community by a program of practical righteousness that will bring heaven-sent results. Even those who hate it will respect it. Men and women made better by its influences will create a better society. A better social order will react to make possible wider influence and greater power on the part of the church. Trained, capable, enlisted church workers will buy up the opportunity, and press to victory the battle against sin. And when at length a sufficient number of such churches have been established, the world will be won for Christ.

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5. **The efficient church of today will be a co-operant body.** A church can no more live or die to itself than an individual. Along with its clearly recognized independence must be an equally clear recognition of its interdependence. On the same principle that individuals unite to increase their strength, churches may and should group themselves into associational bodies, and these smaller groups into conventions and assemblies. These larger bodies of voluntarily associated believers may exercise the authority of influence only, having absolutely no right of control over the affairs of any church. In

these gatherings may be received and discussed reports from the churches, and from agencies created by and responsible to the churches. Advice may be given in matters of dispute and doubt. Plans may be projected for the furtherance of the kingdom, always with the understanding that these plans may be modified or rejected by any or all of the churches represented. Machinery may be created and maintained providing for the successful carrying out of the plans agreed upon, provided there is no interference with the autonomy of the churches or conflict with the teachings of the Scriptures.

In brief, an efficient church today is in line with the movement of the world today toward democracy. It is a spiritual democracy. This being true, co-operation with others is not merely optional, it is obligatory. The sort of co-operation demanded for genuine effectiveness presupposes organic union on the part of the co-operating bodies, and is necessarily confined to churches of like faith and order. Organic union, for the sake of expediency and in the interest of supposed efficiency, when true unity of conviction is absent, has proved a delusion and a snare. Efficiency in co-operation depends primarily upon doctrinal agreement and spiritual oneness, and no artifice can take the place of such unity.

The church of today which is seeking to link itself effectively with other Christians for the spread of the gospel at home and abroad, and for the Christianizing of the social order, will rejoice in the fact that it belongs to a great historic denomination, with principles and convictions held in common that are worth standing for and propagating; and that there are other Christian bodies bound together by like ties which re-inforce the great message of redemption through Jesus Christ. But where Christians and churches are like-minded, and particularly where their unity is founded on a common interpretation of Scripture and is independent of all ecclesiastical authority, there is all the more reason for interdependence

and co-operation. Denominationalism of this high type has served to make America the greatest Christian nation in the world, and we do seriously err when we decry or reject it. A true denominationalism, which recognizes and rejoices in the good being done by every religious body in Christ's name, but is unswervingly true to its convictions and program, furnishes the safest and most efficient vehicle of co-operation the modern world has yet discovered. Into co-operation on this basis every faithful band of believers is sacredly obligated to enter.

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6. **Finally, an efficient church in our modern world demands consecrated, competent, trained leadership.** The divinely appointed leader of a New Testament church is its pastor. He is not only a leader, but a trainer of leaders. If he fails, failure may almost always be traced down the line of his church officers and leaders.

Never were heavier demands made upon the pastor for competency than today. Ours is an age of specialists, and the preacher must measure up in his sphere to the trained business and professional men and women to whom he ministers, else he and his cause will be discredited. Baptists have wisely refrained from setting up educational requirements for entrance into the ministry, believing that God can on occasion use even an uneducated preacher to his glory. But in actual practice the churches, in country, town, and city, are declining to request the services of untrained and incompetent men. On the other hand, so keen is the appreciation of an efficient ministry that the success of the competent man is often endangered because of constant calls for his services which tempt him to move from pastorate to pastorate instead of remaining with his church until he shall have rendered to it and the community his maximum contribution.

The modern world, therefore, demands that, in addition to his personal piety and call of God, the pastor

shall be a trained man. He can scarcely go where he will not have college-bred men and women in his congregation. To command their attention and co-operation he too should have a college education, or its equivalent. The men and women of power and influence whom he must reach and win will be, for the most part, specialists. He too must be a specialist, knowing his subject with no less thoroughness than the physician, the lawyer, the educator, the banker, the manufacturer, the scientific farmer. If he goes where this degree of culture does not exist, in backward communities at home or in distant mission fields, there is all the more need of these resources of specialization upon which to draw. All this makes necessary Seminary training, where for a period of years he will be steeped in the study of the Scriptures, particularly in the original languages; where he will become acquainted with theology, church history, missions, current religious thought, sociology, homiletics, and all else that relates to his specialty as a leader and moulder of religious thought.

In addition, we have recognized that to meet the complex demands of the modern world he must at least put himself in the way of becoming a practical efficiency expert in church organization and administration. However excellent his text-book instruction, he will be compelled to learn to do by doing. May we not, then, have a laboratory course in applied Christianity in our great Seminary? May we not here study at first hand the workings of our denominational machinery, from Southern Baptist Convention to district association? May we not observe and study the organization, equipment, methods, and spiritual life of the varied types of churches in and around the city of Louisville? May we not analyze the best literature produced in this field of thought and effort within recent years, comparing it constantly with the New Testament and its teachings?

To such a task I feel that I have been called as your professor of Church Efficiency and Sunday School Pedagogy. It is needless to say that I feel deeply my insufficiency and need of sympathetic interest and prayer. But what greater privilege could be asked than to work out a program and course of study like this, in this great city and State, and with this faculty and student-body? Surely there was never a greater day of Baptist opportunity than that in which we live, and the young men and women preparing themselves for efficient spiritual leadership today will tomorrow go out to meet the challenge of unparalleled privilege and responsibility. May God help me, and my honored colleagues, to give to you of our best, that you may give it back with rich increase to a needy, stricken, lost world, sick of blood shed in sin, and able to be healed alone by the blood of Jesus Christ shed for sin!

“The great world’s heart is aching, aching fiercely in the
night,
And God alone can heal it, and God alone give night;
And they to bear the message, and to speak the living
word,
Are you and I, my brethren, and the others who have
heard.

“Can we close our eyes to duty, can we fold our hands at
ease,
While the gates of night lie open to the pathway of the
seas?
Can we shut up our compassions, can we leave one prayer
unsaid,
Till the lands which sin has blasted have been quickened
from the dead?

“O Voice of God, we hear Thee, above the shocks of time!
 The music rolls around us, and its message is sublime.
 No power of man can thwart us, no stronghold shall dis-
 may,
 When God commands obedience, and love has led the
 way!

BAPTIST MISSIONS IN THE NEW WORLD ORDER.

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What do we mean when we speak of the new world order? We might have answered with greater confidence a few months ago, when sacrificial living had lifted us to heights from which we viewed the far-off lands of liberty, equality and fraternity. Somehow we seem to have slipped back into an atmosphere in which the fog of self-interest beclouds our vision. We are wondering now if what we saw a few months ago was only a mirage. Our sky-line now is lost in a haze, as on one of those rare nights at sea when objects that are in reality below the horizon seem lifted to the clouds and nothing appears in proper perspective or proportion. We are tempted to ask if it is not world-wide disorder we are facing instead of the promised new and better world-order. But we have dreamed of a new order—our eyes have seen it from afar. Doubtless we shall move towards it and some day we, or our children, or our children's children, shall enter it. The hymn of the late President William DeWitt Hyde of Bowdoin College, is appropriate to the hour:

What though the kingdom long delay,
And still with haughty foes must cope?
It gives us that for which we pray,
A field for toil and faith and hope.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar,—
The will to win it makes us free.

The new world order may not be so far away after all.
Just now mankind is in travail of soul. Perhaps in a few

years more we shall see that out of the great upheaval came the new world-order, by which most of us, apparently, have meant an order in which people—**all** the people,—yes, all the **peoples**—indeed every person—shall escape from spiritual, intellectual, industrial, social and political autocracy; an order in which races and individuals shall be freed from shackles imposed by men of inherited might and shall find themselves untrammelled in their climb toward the heights. **Self-determinism** is a prominent mark of the new world-over, of which we talk but cannot easily describe.

Now, what is to be the **mission** of Baptist missions in this new order that must come despite the delays. Surely Baptists have a mission at such a time. If not, let us disband, lest we be guilty, as some one has said, of creating a needless schism in the body of Christ. We need to be sure of those principles for which we especially stand. One thing is certain: the world at large is not sure just what we do consider our distinctive doctrines. Are we ourselves clear on that point? If we are, is it not strange that we have been so misunderstood? The editor of one of the best known journals in America spoke of the Baptists as believing that there is some saving efficacy in immersion. The president of one of the largest and most prominent universities in the land described the Baptists as ritualists. And these are two of the leading publicists in America. It all makes us wonder if our conduct is consistent with our profession. "What you are speaks so loud I cannot hear what you say."

Who is responsible for this misunderstanding? To be frank, we ourselves are partly responsible. Sometimes our own journals and much of our preaching would create such impressions as those received by the distinguished journalist and the prominent university president. It is our first duty in the new world-order to state our fundamental principles clearly and then make our denominational life square with our profession. "Go put your

creed into your deed," is always good advice. About four hundred years ago a Japanese sailed from his own country to India and invited the famous Jesuit missionary, Francis Xavier, to labor in old Nippon. When Xavier asked if the Japanese would accept the gospel he preached, he was told that the people would watch his life and if they found it to conform to his doctrine they would accept the latter. It is still true in missionary work that conduct must commend precept. If Baptists claim to be exponents of spiritual democracy they must demonstrate that they possess in peculiar measure the essential to democracy—respect for the rights and opinions of others—and of each other.

We have a mission in common with all other Christians who stand first for spiritual regeneration, and it must be recognized that multitudes who do not bear our name are as insistent as we upon the need for the renewal of man if the world is indeed to enjoy a new social or political order. In these days, when we are striving to create international fraternity, Carlyle's words come with extraordinary force: "The soul of all improvement is the improvement of the soul." We are reminded, too, of Herbert Spencer's famous dictum, to the effect that there is no political alchemy whereby golden conduct can be secured from leaden instincts. In the light of the general opinion of the day to the effect that spiritual and moral influences are the determinative forces in the world at large, our insistence upon placing first emphasis on regeneration finds strong support.

If the new world-order were anticipated from the international viewpoint alone our insistence upon regeneration would be justified, and the place of Christian missions even then would be recognized. In the old internationalism moral and spiritual elements were not considered as very necessary, for the objective was the control of smaller nations by larger powers. Diplomacy, competition, secret treaties and warfare were common. The

new order requires friendship, good will, and fraternity. But brotherhood can hardly exist so long as men think of themselves as children of numerous gods—members of rival families, with more or less of the feudal spirit, if you please. The Jewish author, Israel Zangwill, tells of his annoyance at receiving by mistake the INTERNATIONAL REVIEW OF MISSIONS, when he had ordered the INTERNATIONAL REVIEW, a new publication which was expected to deal especially with questions related to the League of Nations. He relates that he thought of himself as one of the last persons in the world to whom such a paper as the INTERNATIONAL REVIEW OF MISSIONS should be sent.

“To send me this—me of all persons in the world—to whom missionaries had been anathema since childhood; conceived as a sort of spiritual spiders in wait for the Jewish soul and spinning a wicked web of textual sophistry to entangle it! * * * Thus pondering I opened the REVIEW OF MISSIONS and turned over its pages in ironic expectation of a record of ubiquitous futility. What was my pleasant disappointment to find that it was as much concerned with the League of Nations as the magazine which it mistakenly replaced!” He decided that “the missionaries have been converted to Christianity!” He decided also that “for a new world-order there must be a burning missionary faith, an apostleship ready for all sacrifice.”

Let the churches awake to a fresh consciousness that the foreign mission enterprise furnishes them their very best opportunity to think internationally. In the new book, “The Missionary Outlook in the Light of the War,” a chapter on “An Effective League of Nations,” develops the following deliverances:

1. “The first service which foreign missions renders to an effective league of nations is in the developing of a body of people committed to the idea of brotherhood in all nations.”

2. "Foreign missions serves the prospects of a league of nations also in developing the spiritual force of service and sacrifice on which the effectiveness of such a league fundamentally depends."

3. "Foreign missions contributes to a league of nations the attitude of faith that is absolutely essential to its success."

4. "Foreign missions contributes to the effectiveness of a league of nations by developing a spirit of mutual understanding that encourages rational methods of dealing with differences in human relations."

5. "Foreign missions contributes to a league of nations a common interest and the bond of a common religious faith, without which a full and permanent brotherhood is impossible."

While we recognize that our mission at the present hour includes very much that is common to the mission of every truly evangelical group, are there not thought-currents struggling for expression among all people which are in striking harmony with fundamental Baptist principles? Democracy was the great ideal for which we professed to fight in the world war. "Self-determinism" was a popular phrase. Human freedom was our objective. And now, despite all temporary failures and the recrudescence of selfishness which hinders our onward march, we believe that those democratic ideals are more powerful today than ever before. Nor are those ideals confined to political and social movements. They must find expression in that which is basal in human progress—religion. If that be true, Baptists need to make themselves very clear regarding their fundamental principles and not allow the great issue to be beclouded by any misconception regarding ordinance, by ritualism, by varying intellectual formulae, or by any form of ecclesiasticism.

Let there be no misunderstanding. The Cross of Christ must continue to be our inspiration and it must be

our chief purpose to interpret its meaning, as it grows on us, through every kind of service we attempt to render. In evangelism, medical missions, education, literature, care of the needy, and every other effort to minister to humanity, the cross, the divine dynamic, must be recognized as fundamental. At the same time, the hour does seem to call for a fresh enunciation of our historic principle. And when we come to attempt to state that principle it would be difficult to find anything clearer than the deliverance of President E. Y. Mullins, of the Southern Baptist Theological Seminary, portions of which are as follows:

“The doctrine of the soul’s competency in religion, under God, is the historical significance of the Baptists.” * * * “The competency of man in religion is the competency of man everywhere.” * * * “It simply asserts the inalienable right of every soul to deal with God for himself.” * * * “For one soul to assume the religious privilege or obligation of another is a contradiction in terms.” * * * “All souls have an equal right to direct access to God.” * * * “The objective principle of the authoritative scriptures asserts that every man has a right to read and interpret the word of God for himself, under the guidance of the Spirit untrammelled by human tradition.”

If Baptists were to stand boldly for their “historical contribution,” placing much emphasis there and making their procedure conform always with their precept so that the world would understand them, they would be ready for such an hour as this. Most people seem to think that our chief contention is with reference to an ordinance, and often our own discussions and our own statements of doctrine give ground for such an impression.

The late Charles Cuthbert Hall, who won his way into the hearts of the educated Hindus in a remarkable way by discerning their attitude so clearly, made statements in one of his lectures on India which might be called thoroughly Baptist;:

“The first principle, the Magna Charta of mysticism, is that you and I, being in our spirits the offspring of God, may attain communion with Him that is not mediated by churches, institutions, ceremonies, and priests, but is direct and absolute; we abiding in Him, He abiding in us.”

“The fundamental claim of all the mystics of all the ages is that the seat of authority in religious knowledge lies within the soul itself, not in some external court or tribunal. It is more than interesting—it is wonderful—that with this persistent claim of mysticism the profoundest philosophical movement of the modern world is in agreement. ‘It has been settled for all time that the criterion of truth is to be found in the nature of consciousness itself—not somewhere else.’ ”

The world needs a fresh apprehension of the truth spoken by our Master, “The Kingdom of God is within you”.

In this day when tides of democratic thought are surging through Asia and Africa, as well as through Europe and America, the Christian churches of the Orient are becoming more and more dissatisfied at anything that looks like dictation by the Occident or insistence by Western churches that bodies on the mission field shall conform strictly to the ideals of ecclesiastical organizations in the “home-lands” of the missionaries. The Bishop of Madras, in April, 1919, wrote, “The war has undoubtedly developed the spirit of nationalism.” At Allahabad, in 1919, a small conference, which included several missionaries and prominent Indian Christians, made a deliverance, portions of which are as follows:

“There is a growing tension in India between the foreign missionary and the Indian Church, and this in spite of the fact that the attitude of the modern missionary towards Indian aspirations is far more sympathetic than was formerly the case.”

“As soon as the national consciousness in a Christian Church or community has reached the stage when its natural leaders feel themselves hampered and thwarted in their witness and service by the presence of the foreign missionary and of the system for which he stands, that Church or community has reached the limits of healthy development under the existing conditions.”

“The Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European manpower wherever needed being subordinated to the Indian organization that may be evolved for this purpose.”

While the findings of the small informal conference in India may represent a rather extreme view, it must be recognized that in many sections of the world there is a growing and encouraging tendency on the part of native Christians to claim their divine right to interpret Christ and the New Testament for themselves. It is encouraging too, that there is a growing willingness on the part of Christians of the West to recognize this right for their brethren in the East. It is ours to release Jesus Christ, and it is quite safe to trust Him among any people without attempting to keep Him in leading strings from our own land. Historically Jesus came out of the Orient, and many of us believe that the Oriental interpretation of His life and words will reveal Him in still greater power to the world at large. Baptists, if they are true to their “historical contribution” should find no difficulty in meeting such a situation.

However much we may believe that our “historical contribution” is of special value at this moment, a mere proclamation of our beliefs is not sufficient. “By their fruits ye shall know them.” It must be demonstrated that the results are consistent with our profession; that deed matches creed; that the remedy we prescribe for

others has effected a cure in our own case. We shall need to demonstrate, too, that our principles inspire a large measure of disinterested service for humanity if we expect observers to ask: "In whose name and by what power have you done this thing?" We need, therefore, to plan and execute a far larger program of service for mankind, dominated obviously by the spirit of Him who came not to be ministered unto but to minister and to give his life a ransom for many.

Evangelism is of fundamental importance to any program supported by Baptists. We may have been mistaken sometimes in our methods, but it is increasingly evident to thoughtful men the world around that a man's life is fashioned in harmony with his belief in God. No one can journey to different parts of the world without observing that man must worship; that religion is the "central fact" in human history; that man is incurably religious. If he looks beneath the surface, the observer will discover that man becomes like the God he worships. These things being true, men will inevitably become righteous as they learn to surrender their lives in love and adoration to the Sun of Righteousness. Therefore, we must hasten to the very ends of the earth with that knowledge of God which we have received through Christ, for "life begins nowhere and ends nowhere except in God." Let us see to it, then, that our entire program is in harmony with our chief purpose to give to all the world the revelation of God which we have found in Christ Jesus. Every form of work which we support should be shot through and through with such a purpose.

While we would not weaken at all with reference to what has been recognized as the great Baptist objective, we do well to ask whether, after all, there is not an evangelism of a most far-reaching influence which is not always by word of mouth or the printed page alone. We know that our Master came "both doing and teaching," and that His works, as well as His words, made those who knew Him best cry out, "Emmanuel,"

We have looked upon other Christians who did not appear to give so large a part of their effort to direct evangelism as was true of Baptists, and we have congratulated ourselves that we were more evangelistic than they. The writer remembers an address at a Baptist association more than thirty years ago when the speaker pointed with pride to the larger evangelistic results secured by our people, the size of the investment considered, and urged that because of the larger results that were being secured other denominations should contribute money through our missionary organizations. We have not heard such claims made in recent years. We have discovered that some of those whom we considered less evangelistic than ourselves were spending their energy very largely in the training of native leaders, and today the wisdom of their course is apparent. Baptists have been slow in strengthening their educational work on the foreign field. They must lose no time now in the development of their institutions of learning, if they are to furnish native leaders in the non-Christian countries who can call attention properly to evangelical Christianity and to the principles for which Baptists still contend. But let it be clearly understood, that in most lands present day conditions require that mission schools shall conform to the best government standards, and that will not be easy in some lands. Japan, for instance, has developed a great educational system, which, in the eyes of the Japanese, is far in advance of that which is offered by missionary agencies. Christians of the West should be unwilling to go into the Orient and in the name of Christ establish schools that do not compare favorably in educational standards with those conducted by non-Christian peoples.

The need for a warm evangelistic spirit in our schools is so obvious that no argument is required. We are not interested merely in teaching Western arts and sciences. We would teach men everywhere all that has been of benefit to us, but we wish always to insure the triumph of the spirit of the Christ of Calvary in our schools.

We speak much of democracy, but in all countries the life of the people is determined largely by the quality of leadership to which they respond. It is no small thing that a single mission school at Shanghai had trained, in part at least, the three men who at the outbreak of the war were China's chief diplomatic representatives at London, Berlin, and Washington. It is no small thing that half of China's representatives at the Peace Table, including her outstanding spokesman there, had been trained under Christian influences in their native land. It is high time Baptists should recall again the advice of Paul to Timothy to lay hands on men capable of teaching others also.

In education, as in medical work and in every other form of missionary effort, the purpose of the missionary, as it is understood by the people around him, will have much to do with his success or failure. The distinguished president of one of the best known Christian schools in the Near East said to a prominent government official of that region: "We are here not as rivals; we are here to share with the people of the East the best things we have in the West, or rather to exchange the best things that East and West have received. For the whole world needs the whole world. We wish, moreover, to promote and not retard the native educational enterprises in the Near East. In fact, it is our purpose to render ourselves, not indispensable, but, as soon as possible, **dispensable**, and we shall go elsewhere just as soon as the ideals of education and of life cherished by us are adopted here." When the corner-stone of that Mission College was laid, its first president, Daniel Bliss, said: "The College is for all conditions and classes of men, without reference to color, nationality, race or religion. A man, white, black, or yellow, Christian, Jew, Mohammedan, or Heathen, may enter and enjoy all the advantages of the institution for three, four, or eight years, and go out believing in one God or many gods or no God, but it will be impossible

for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief."

While Baptists must adhere to their great evangelistic purpose, they will do well in the new world-order to make a fresh study of the field to ascertain to what extent new methods are necessary wherever they wish to interpret the spirit of Christ at this hour. Since He gave so large a part of His life to a ministry of healing, let us send the Christian doctor into all lands where he is needed and erect hospitals and dispensaries. Since our Master often fed the hungry, let us send out Christian agriculturalists who can train the people to avoid famines. Of course, the printed page will have its own large place in the new world-order, and there are other forms of effort, almost too numerous to mention, which should be adopted.

Nothing is more important than the spirit in which we attempt our task. Let there be nothing flamboyant. It is true of Christian bodies, as well as of individual disciples, that if any would be first he should be the servant of all. We have found the Christ who satisfies our souls. We would lead all the world into an acquaintance with that Christ, and, as Baptists, we should have no fears as to leaving them alone with Him. The spirit of humble service still remains one of the greatest human agencies for the transformation of the world.

"The shouting and the tumult dies,
The captains and the kings depart.
Still stands Thine ancient sacrifice,
A humble and a contrite heart."

In the conclusion of a recent address on Historic Baptist Principles, Professor F. L. Anderson, Chairman of the Board of Managers of the American Baptist Foreign Mission Society, said: "These principles of ours have stood the test of time, they are essential to the progress of our religion, they come from the very core of the Gos-

pel, they are already largely victorious, they are bound to win, for they are, we believe, the truth. They are therefore sure to be enshrined in the Christian Church of the New Age through our agency or that of others."

"Let us proclaim them then, modestly and kindly indeed, realizing that many others hold them in part, but also with fervent conviction. Let Baptists lift up their heads, and lift up their voices too. Let them tell everybody that while they believe in immersion and intend to retain it, immersion is only an insignificant part of the wide reach of glorious truth for which they stand. Let them dissipate the deadly mist of ignorant popular misapprehension and prejudice which surrounds their name. Let them sound out the Gospel in all its fullness and implication fearlessly, constantly and with the faith that overcomes the world. And let them in private conduct, in the local church, and in the great assembly live and thus commend the truth they preach."

BAPTIST THEOLOGY IN THE NEW WORLD ORDER

By President **E. Y. Mullins, D.D., LL.D.**

It is fitting that the various denominations should in this portentous era of change take stock of their resources and position and seek to relate themselves to the great world and its needs. No denomination of Christians has a monopoly of all the truth or of all the good things in the Kingdom of God. Most of them have put the emphasis upon certain elements of Christianity and have made their contribution to the world's life in this particular direction. It will be very profitable if all the denominations can survey the field at large as well as their own field.

Baptists have throughout their history occupied a unique position in the Christian world, and Baptists as a people feel themselves called of God to render a distinctive service to mankind. In Baptist theology there are, broadly speaking, two elements: First, that which is common to all the evangelical denominations; and second, that which is distinctive of the Baptists themselves.

It is not necessary for me to dwell here upon those elements of Baptist faith which are common to them and other bodies of evangelical Christians. The great central truths and doctrines of the Christian religion are now in mind, such as the following: God, the Trinity, the Incarnation, the deity of Christ, the Atonement, justification by faith, repentance, faith, heaven, and hell. All these are common to evangelical Christians generally, and it is not necessary for me to expound them in this connection. The purpose of the present article can be realized only if I discuss some of those things which distinguish Baptists from others. The particulars which will be named will vary in the degree of their distinctiveness. In some instances it will be a matter of emphasis and point of view; in others it will be a radical distinction of belief and of

the conception of Christianity itself. I name, therefore, a few of those distinctive elements which are involved in the Baptist view of the Christian religion:

1. I mention, first of all, the Baptist emphasis upon personality and personal responsibility. With Baptists this is vital and fundamental. Their assertion of the principle has been, through past generations, by way of expressing the meaning of the New Testament faith and against the practice of infant baptism and all forms of sacramental and sacerdotal Christianity. It has led Baptists to oppose the idea of vicarious faith in baptism on the part of the parent or sponsor for the child. It has led them to oppose the sacramental conception of grace, according to which a priest must administer the sacraments in order that grace may be conveyed. They have asserted the principle against episcopacies and sacerdotal Christianity because it lodges authority in the hands of a few and in large measure robs the individual of his personal rights.

2. A second distinctive teaching of Baptists pertains to the nature of saving faith. For the Baptist, faith is a personal relation to Christ, personal trust in Him; and such a faith, from their standpoint, is an absolutely essential condition of salvation. This conception of faith necessarily grows out of the Baptist conception of the direct relation of the soul to God. Baptists believe in the competency of the soul to act for itself in religion, so that all forms of proxy faith are excluded.

3. A third distinctive element in the Baptist view is that of a regenerate church membership. Baptists hold that no one has any right or place in a church of Jesus Christ save individuals regenerated by the grace of God upon condition of their personal faith in Christ.

Thus it will be seen that the Baptist conception of the church means that it must be a spiritual body, and that regeneration of the individual is a cardinal necessity in the constitution of a church of Christ. It will also be

seen that this principle of a spiritual church, coupled with the Baptist conception of personal responsibility, necessarily leads to a self-governing church in which every member exercises the franchise. Baptist churches have no authority over each other. No official of any description has any authority over a Baptist church or a group of Baptist churches. Each is an autonomous or self-governing body.

4. A fourth principle peculiar to the Baptists is that the ordinances are to be interpreted as symbols and not as sacraments. They believe it was a great error when baptism was converted into a sacrament and saving power attributed to it. They hold that the truth is symbolized in the ordinances, and that only as the participant discerns the truth thus symbolized is it of any spiritual value. It is truth, then, which the ordinances reflect in the regenerated and intelligent individual, and not saving grace, which is to be attributed to the ordinances.

The form of baptism, immersion, as held by Baptists, is insisted upon, not only because it is clearly taught in the New Testament, but because only an immersion of the body in water and an emergence of the body out of the water symbolizes the complete truth designed to be conveyed by this ordinance.

5. In the fifth place, the offices of a church, as held by Baptists, correspond to the character of the church itself as outlined above. There were two New Testament officers—pastors and deacons. These are not masters, but servants; they are not rulers, but guides; they are not officials clothed with authority, but teachers. They are simply first among equals, selected to perform certain duties because of their special fitness, and not because they exercise any authority. They are spiritual leaders.

6. A sixth element in the Baptist conception is that of religious freedom. In America this principle has become universal. Through the efforts of early Virginia and Rhode Island Baptists, our organic law now has this

principle incorporated in it. It has been exceedingly difficult for mankind in the older nations of Europe to grasp the meaning of this principle and ideal.

The Needs of the New World.

Having indicated thus some of the distinctive views of Baptists, I proceed to indicate the needs of the world into which we have come since the great war. These needs I can indicate by pointing out the defects of the culture and civilization which brought on the world war. It will be seen in each case that the Baptists are prepared in a very direct way to supply the need which confronts us.

1. First of all, the world has not appreciated the worth of human personality in the eyes of God. This has been the cardinal fault of the civilization of Europe. Personality has not come to its rights, either in the church or in the state or in economic life. At once the Baptist principle, emphasized throughout their history, of the freedom of the individual and personal responsibility, will meet this need. The Baptist conception of the individual will cure the old world defect.

2. A second defect of the old world has been the autocratic as opposed to the democratic view of the state. Here I need only point out the civilization of Germany and Russia. These autocratic states have been typical of the civilization which has collapsed. They are the direct result of the failure to appreciate the worth of the individual. Where the citizen is made a mere puppet of the civil power, personality can never come into its rights.

3. A third defect in the old civilization has been an unspiritual church membership. This has been due to the practice of infant baptism. Where proxy faith is exercised for the unconscious infant, and the form of religion is gone through with, the fruit in carnal and worldly church members is inevitable. It was also inevitable that the doctrine of regeneration would lose its appeal and that the church would become an unspiritual body.

From what has been said in the earlier part of this article, the remedy for this defect is self-evident. It is believers' baptism, a cardinal teaching of Baptists. Abolish infant baptism, emphasize the responsibility of the individual for personal faith, postpone baptism until the infant has grown to an age when it is capable of exercising personal faith, and at once the whole enterprise of the church is changed. Now the objective is to preach the gospel to the individual in such a way as to produce saving faith in Christ, with the resultant renewal of the heart by the new birth, and a change of character from the carnal to the spiritual. Certainly the Baptist view here is an absolute need of the modern world.

4. A fourth defect in the old civilization is a centralized church organization. Infant baptism logically goes with a state church, because an unregenerate church membership cannot have the spiritual motive which will lead to self-assertion against tyranny. Only an intense sense of loyalty to Christ will offset the domination of centralized churches. Authority takes the place of freedom, with the result that all the evils growing out of centralized or autocratic churches afflict society. It must be self-evident, therefore, that the Baptist conception of local church government is a direct antidote to the above evil.

5. A fifth evil of the old world is that its Christianity has been sacerdotal and sacramental. Priests have arisen wielding authority over the hearts and consciences of saints. The ordinances have been conceived of as magical agencies for conveying grace. They have ceased to be symbols, and have become sacraments. The inevitable result is that the priesthood has excessive power and influence and the laity become subservient. Here again the Baptist conception of the worth and the freedom of the individual meets the need.

6. A sixth defect of the old civilization has been the union of church and state. I need not dwell upon this.

It is familiar to all readers of history. The protestant church in Germany has been a state church. The Greek church in Russia has been a state church. The church has partaken of the autocracy of the state, and a thousand evils have arisen as a result.

There is but one means of counteracting this evil. That is a thoroughgoing adoption of the Baptist view of a free church in a free state.

7. In the seventh place, and finally, the cardinal defect of the older civilization has been the substitution of culture for salvation. The Germans converted the conception of culture into **kultur**, and Christianity became simply an element in the German **kultur**. The principle which guided and governed was evolution through resident forces. The chief agency employed was education. Thus the doctrines of regeneration, spiritual freedom, the worth of the individual, and all the other cardinal principles of the Christian religion sank into decay, and European civilization underwent an eclipse. The great war was the direct result of this conception of life.

It will be seen from the above brief outline that the Baptist conception of the Christian religion contains elements which in the highest degree are adapted to meet the needs of the modern world. A great responsibility and a great duty devolves upon Baptists to maintain these principles in their integrity, to maintain their loyalty and direct relation to Jesus Christ, and to propagate their faith to the ends of the earth.

ANDREW FULLER.

By William Wallace Everts, LL.D.

Andrew Fuller was a reformer. Luther planned a reform of Europe. Fuller planned a reform of the world. The modern foreign missionary enterprise was launched in 1792, the year of the French Revolution. The French attempted a political revolution with fire and sword. Fuller attempted a religious revolution with the sword of the Spirit and with fire come down from Heaven. To all but to Fuller and his associates the time seemed unpropitious for such a venture. The French infidelity of Voltaire and Volney was being scattered through England by Thomas Paine in his "Age of Reason" and by Hume in his "Essays" and by Gibbon in his "History." With Priestly, as leader, Unitarianism had reached high water mark and had possessed itself of the Presbyterian and General Baptist Churches. Voltaire found in England just enough religion to distinguish the Tories who had little, from the Whigs who had less. It was the era of Walpole and the Georges when every man had his price, an era with bribery rampant, with bull baiting and cock fighting as amusements, with licentious novels and plays, with gambling, lotteries, duelling and drunkenness unrestrained and with financial "South Sea" bubbles. Education of the poor was not thought of until Robert Raikes opened up his ragged schools on Sunday. There was no Bible or tract society. Nothing was done to stop the slave trade. Prisoners were neglected until John Howard and Elizabeth Frey took pity on them. The established church was impotent and her sporting clergy were deservedly despised. The Archbishop of Canterbury held balls and routs in Lambeth Palace until King George III interfered and closed them. Blackstone found in the sermons of London preachers no more religion than in the letters of Cicero. Archbishop Secker said the dis-

regard for religion was the characteristic of the age, and Bishop Warburton declared that the present generation does not seem worthy of revival. When the revival came, under Whitfield and Wesley, he pronounced the promoters of it enthusiasts. Six Oxford students were expelled for attending Cottage Meetings. The church had no bishop like Berkeley or Butler, able to defend the faith and to "put to flight the armies of the aliens." Poetry was dead except in the heart of the devout Cowper. The dissenting denominations that had survived the onslaught of Unitarians and Deists were engaged in doubtful disputations as to the divine decrees at the beginning and the millenium at the end of time.

It was in such an atmosphere as this that Fuller grew up. His parents were farmers near Soham and he remained on the farm till he reached manhood. His parents were Baptists but under the teaching of Pastor Eve they refrained from exerting any religious influence on their son. His natural feelings taught him when a boy that lying and swearing were mean vices that should be avoided. He was left to uncovenanted mercies and God took him up as a second Samuel. While engaged in some encounter with a gang of boys he heard a voice saying: "What doest thou here Elijah?" He left the crowd not without murmuring: "Why can't I be left alone like other boys?" At school he soon knew more than the schoolmaster. He was a stalwart youth and was renowned as a wrestler. After his conversion on holidays he went away visiting to avoid the temptation of the sport. Years afterwards when he stood in the pulpit and a stranger entered the room he instinctively wondered whether he was a match for him. One of the older members of the church took the young disciple with him to neighboring villages and on one occasion on account of a sprained ankle sent him alone to open the Scriptures hoping that the Lord would be with him. He had great liberty the first time but the second time words failed

him so that he went out no more for a year. He was much disturbed by the answer given him by a drunken member of the church when he remonstrated with him for his evil conduct. "I cannot help it" he said. This reply revealed the false teaching of the pulpit and led young Fuller to trace the man's inability to a perverse heart. His study of the New Testament proved to him that the prevailing form of Calvinistic theology was not scriptural.

As his opinions became settled convictions he made them known to the church and the ardent young speaker was soon chosen pastor at Soham. "The rough school of experience" he said "led my mind to those views which have since appeared in my writings. I learned by bitter experience, by temptations and by tears." He soon found that Ryland, Hall and Sutcliffe, neighboring Baptist pastors, shared his dissatisfaction with the high Calvinism of Gill and Brine. He met some opposition to the new views at Soham but finally won the church over to his doctrinal standpoint. They became so attached to him that for the first time in his life he wavered and put off the call he had received from Kettering although the ministers urged him so that finally he accepted it. He settled in Kettering in the year 1782 and remained in office until his death, thirty-three years later. Kettering was a small town but he drew a congregation of one thousand who came from other towns to hear him. He had the most exalted views of the ministerial calling. "Ministers are made for churches, not churches for ministers," he said. "Want of success in the ministry is due to want of personal religion and the neglect of close dealing with God in the closet. Eminent spirituality in a minister is usually attended with eminent usefulness. Men of rough parts and ability God makes to succeed because of eminent holiness while he has blasted others of much superior talents where that was wanting. We slight the Holy Spirit when we lean on our gifts and

preparations and grieve Him away. It is unsafe for God to prosper such. I wish I may never preach another sermon but what shall bear some relation to the Cross. It is a poor excuse for not introducing Christ into a sermon to say that your subject did not lead to it. There is not an important subject in divinity but what bears an intimate relation to Him. Men may preach about Christ and yet not preach Christ. They may exhort and not persuade. When a minister has lost the confidence of his people he has lost his power of doing them good. I tremble to think what many ministers would prove if once their worldly circumstances rendered them independent of the people. When I have seen a pious young man marry an irreligious woman it has occurred to me 'How will you be able to bury her? If you are buried by her side you will be parted at the resurrection.' " He found greater satisfaction in the restoration of a wanderer than in receiving a new accession. He would take no principle at second-hand. "I desire to seek peace and to enjoy it," he said, "without sacrificing truth." He was strong and independent but never rash or indiscreet. His style was simple and unaffected. He drew no subtle distinctions. He made no useless refinements. He exercised his reason fearlessly while he submitted humbly to the voice of Scripture. No great name could bias him. No sophistry could impose on him. He deprecated the practice of illustrating sermons on principles of philosophy or by allusions to Oriental customs in which connections were imagined which never existed. Such methods tended to betray rather than support the true interpretation of revelation. Pastors are often chosen for the superfluous qualifications of a ready off-hand address and deacons for their opulence rather than for the qualifications required by the New Testament and the ability to care for the poor and for spiritual affairs with a turn of mind for composing difficulties. He was once asked to ordain a man who had been ordained in the absence of a minister. "No,"

he said, "it would convey the idea of my being able to impart to another minister some power or authority of which I had no conception." It is lawful for a church to appoint a deacon or any senior member to preside at the Lord's Supper. In one place, at a funeral of a young man, the crowd could not find room in the Baptist Chapel and, strange to relate, the aged rector permitted the use of the parish church. When the service was over the old man expressed the hope that no harm would come to either of them on account of the irregular proceeding. The bishop called the rector to account for this violation of the established order. 'Did he pray for the King?' 'Yes.' 'And what did he preach about?' 'The Common Salvation.' 'Well he must not do so again.' "

With all his preaching tours and literary work Fuller was not unmindful of his pastoral duties. "I long to visit my congregation," he said, "that I may be able to preach to their cases." Once a deacon told him that the members did not show him proper respect, and that he intended to resign his office. Looking him straight in the eye Fuller said: "A man, my brother, who wishes to be loved must show himself lovable." A trustee of a poor fund failed to disburse the income. After remonstrating with him in vain he said to him solemnly: "That fund will damn your soul." The words affected him so that he turned pale but he paid out the money. "As the purse gets heavier the strings draw closer" he would say. He advised editors not to admit an article which if signed would not be able to sell enough to pay for the printing. It was his custom to dismiss a tedious caller with the words: "Have you anything further to say? If not, I must beg to be excused." "I have been pastor at Kettering for thirty years and if there has ever been an instance of unkind Christian behavior to me I have forgotten it." He owned a small library compared with that of his neighbor Dr. Toller. Someone remarked the

difference. Fuller replied: "Dr. Toller reads books, I write them." In 1798 Princeton offered him the decree of Doctor of Divinity and Yale made the same offer in 1805 but he declined the honor partly because "I have not those qualifications which are expected to accompany such titles and partly because I believe all such titles in religion to be contrary to our Lord's command: 'Be not ye called Rabbi'."

In his diary for July 19, 1780, he wrote: "How unfitted I am for controversy!" The next day he added: "The Lord grant that I may never enter the polemical lists." Yet, much as he deprecated the course the rest of his life was largely taken up with theological controversy. "Every book I write only occasions me to write others to explain or defend it. Controversy perplexes me. I am now engaged with a gross and subtle sophist." He was never abusive as was customary in his day. He did not feel in his heart the odium theologicum. "Persons like me without greater advantages of learning are more apt to be censorious. I fear I shall not be endued with meekness and patience sufficient for controversy. My heart is sick of all knowledge and accomplishments unless made to subserve the cause of the Blessed Redeemer." Rev. George Birley of St. Ives was a man of an unquestionably acute mind but he was inordinately fond of criticism. He was for some time very popular but having inoculated his people with his own spirit religion seemed to be lost in speculations. For many years before his death he had but a skeleton of a congregation. Fuller engaged in controversy not in a contentious spirit which takes pleasure in disputation but in a calm and kindly spirit. He was no bigot. He loved all good men. He always maintained his dignity and when the venerable Abraham Booth failed to retract a charge of heresy he refused to have any intercourse with him. A young minister asked whether this report of heresy was true and Fuller called him to account for it. "I did not say that

the report was true. I only asked whether it was true." "Suppose a merchant should merely ask whether a report of his rival's failure was true, he might not be prosecuted for libel but what would his rival think of him?" Fuller said that he was conscious of nothing he could have wished unwritten. "If I were to follow everybody's counsel I might alter all that I have written." In the preface to Fuller's works Dr. Ryland says that he was severe towards the vain and conceited but tender toward the modest and diffident. He was not a man to be brow-beaten or overborne, nor easily imposed upon. He was a strict Calvinist, he said, "But I do not believe in everything that Calvin taught nor in anything because he taught it." He read Jonathan Edwards' works with delight, but as he wrote Dr. Hopkins: "The admirers of Edwards confined their attention to his manner of reasoning as though all excellence were there concentrated. Several of your young men possess a rage of imitating his metaphysical manner till some of them become metaphysically mad. I fear by such a spirit the simplicity of the gospel may be lost and truth amongst you stand more in the wisdom of men than in the power of God." He never liked to deal in scholastic terms such as **condignity** and **congruity** unless he could perceive that they had a clear sense in them. He despised the trickery of discovering things that are not there. "The sublimest attribute of intelligence," he said, "is to see things as they are."

William R. Williams refers to the acuteness and clearness of his intellect and the great force and directness of his utterance. "A mere Shamgar, as it might seem, he entered the battlefield with but an ox goad against the mailed erroists of his time. He produced an impression which some learned Unitarians undertook but very unsuccessfully to counteract. He developed almost unrivalled power in theological controversies especially in detecting sophistry. His theology was clear and massive. The man who encountered him in argument generally

bore from the encounter the marks of a bludgeon." J. D. Knowles (*American Quarterly Observer*, 1834) thinks that "in plain, direct, robust form of understanding Jonathan Edwards was not his superior and that he was less directly useful to the masses of men. Fuller has taken a place among standard theological writers in England with Owen and Edwards. Real Christians of every name would find as much to approve and as little to reject in the works of Fuller as in those of any other uninspired man in any age." Dr. Stoughton says that: "Though not a scholar or learned, but as an original thinker few equalled him. No one had so much influence as he upon non-conformist theological opinion at the beginning of the nineteenth century. In movement of argument, in incisiveness of appeal and in original theological speculation he surpassed Robert Hall." Robert Hall said that Fuller "never appeared to so much advantage as when occupied in detecting sophistry, in repelling objections and in ascertaining the exact boundaries of truth and error. His sagacity enabled him to penetrate to the depths of every subject he explored. What had been doubtful appeared familiar, the intricate easy and perspicuous in his hands. His writings, a monument to his generation, will survive to distant posterity." The *Eclectic Review* for 1825 asserts that his writings will be "a bulwark of pure scriptural religion as long as the English language shall be read."

Waddington (*Congregationalist History*) said: "He had not the depth of Butler but he investigated the foundations of evangelical doctrine and exhibited some of its aspects which had not previously been attended to." The *Princeton Review* for 1846 declares that "few men of the last age have left a deeper impression of their labors on the public mind than Andrew Fuller. The creed of the Baptist Church has undergone a great revolution in the last half century very much owing to the writings of Andrew Fuller."

The most celebrated of Fuller's writings is his comparison of the Calvinistic and Socinian systems as to their moral tendency. "This was the most decisive confutation of the Socinian system that ever appeared" was the verdict of Robert Hall. It was never answered. Toulmin and Kentish in their writings did not dare to touch the moral issue of the two systems. The work was read by them with astonishment and alarm and extraordinary irritation. "Dr. Priestly is in every way equal to the contest if he saw fit to enter the lists with you," Dr. Toulmin boasted. "That Dr. Priestly, so far as abilities are concerned, is equal to this contest," Fuller replied, "there can indeed be no doubt but whether he is every way equal to it is another question. It is beyond the power of any man to convert truth into falsehood or falsehood into truth. Dr. Priestly calls Unitarians rational Christians. All the world knew long ago that rationality was confined to Unitarians. Doubtless they are the people and wisdom will die with them. A sudden flash of wit is generally reckoned sufficient to discredit a Calvinistic performance and this just suits the turn of those who are destitute of all religion on the axiom that ridicule is a test of truth. The Socinians are given to self-flattery and worldly pleasure. Mrs. Barbauld once called the Socinians the frigid zone of Christianity. When asked to prove that Jesus was merely human they feel themselves pushed for want of evidence, and lose their temper. Has this kind of preaching ever been known to lay much hold upon the hearts and consciences of men? Dr. Priestly has expressed the wish to go into the streets and preach to the common people. Let him make the trial and he will find that Socinianism is not adapted to convert unbelievers. There is something in the doctrines of grace which enters the hearts and consciences of men very differently from mere harangues on the beauty, excellence and advantage of virtue. If we reject the doctrine of regeneration by the Holy Spirit we need not expect him to set his seal on

our labors. There are some who do not reject the doctrines of grace themselves and yet they hold fellowship with those who do. The mere form of evidence, however clear, will not change the disposition of the heart. The Presbyterian churches became Socinian but we do not mind the places becoming Socinian so long as the people have left them." This book of Fuller's, it has been said, is the best and most popular of his writings. No work in our language is better adapted to remove objections to the Calvinistic system.

Another controversy almost as famous was with the Deists. The older Deism of Shaftsbury and Toland had been refuted by Bishop Berkeley and Bishop Butler. The new Deism had been refurnished by Voltaire and Volney and was now introduced from France by Thomas Paine in his "Age of Reason." Fuller charged that the evident purpose of Hume's "Essays" was the subversion of freedom and that Gibbon's "Decline and Fall of the Roman Empire" was written to subvert Christianity itself. In dealing with these opponents Fuller laid aside the argument from Scripture and met them on their own ground of reason and morals. He entitled his work "The Gospel Its Own Witness." In it he contrasts the holy nature of the Christian religion with the immorality and absurdity of Deism. He said "the struggle between the Kingdom of God and the Kingdom of Satan will continue until one of them be exterminated. The peaceful nature of the gospel does not require that we should make peace with its adversaries or merely act on the defensive. Our adversaries, encouraged by the temper of the times, have renewed their attacks with vigor. Flattery is the most powerful means of gaining admission to the human mind. Such a compliment to the present age is a master stroke of policy. Let those who think well of the political principles of infidelity beware lest they be led to think too lightly of religion. Eagerness in politics is not compatible with zeal in religion. Indifference to religion is on

the highway to infidelity. Deists boast of reason but they are driven to substitute for reasons dark insinuations, low wit and profanity and gross abuse. Our God is holy, just and good. The God of the Deists is not holy. Holiness is not suited to their inclinations. They have no standard of morals except their own inclinations. Oh, Paine, you would rather write nonsense than say anything in favor of godliness! The love of Christ constrains us. What constrains them?" The two chapters in this work on the atonement Robert Hall said were alone sufficient to make the writer immortal.

The controversy that prepared the way for the foreign mission enterprise, especially in the Baptist denomination, was with high Calvinists who were the followers of Gill and Brine, with the Sandemanians, followers of John Glass and his son-in-law, Robert Sandeman, and with Hyper-Calvinists or Antinomians. Fuller would commune with High-Calvinists but not with Antinomians who denied the authority of the moral law. Nevertheless these three parties were so closely allied that they may be considered as one at least in their opposition to the views advanced by Andrew Fuller. Sandemanianism is of special interest because Alexander Campbell introduced a phase of it into this country. The Sandemanians immersed converts and observed the Lord's Supper weekly. They claimed to be the only true Church of Christ. They insisted on unanimous votes in the church and any members who differed with the majority were excluded. This led to endless sub-divisions and as Fuller observed kept the members slaves of terror who had to agree because they did not dare to disagree. Their definition of faith was bare belief in the bare truth. By this definition they reduced faith to mere intellectual assent to the truth without the participation of the affections. Faith they made a movement not of the heart but of the brain. Faith preceded moral obedience. "No," Fuller said, "faith is moral obedience and the root of all Chris-

tian certainties." They were calm and acute, versed in scripture but void of feeling. Fuller said they did more in detecting error than in advancing truth. They expunged a great deal of false religion but whether they had exhibited that of Christ and His apostles is another question. They had much to say of a free gospel for the ungodly but they do not seem to have much to do in laboring for their conversion. They were more zealous in making proselytes to themselves than in making converts to grace. They dealt in a self-righteous misrepresentation of other Christians. Their zeal was sectarian, not Christian. Christian zeal has the good of the church of Christ for its grand object. Sectarian zeal is more concerned to propagate those things wherein they differ from other Christians than to impart the common salvation. They would not pray for sinners for fear they might be praying for the non-elect. If you oppose their opinions you are an enemy of Christ. In its effort to steer clear of Arminianism false Calvinism is brought to agree with it that where there is no grace there is no duty. Irreligion is not so dangerous as false religion grown up under the names and forms of orthodoxy. The influence of this false Calvinism was so bad, Fuller said, that had matters gone on but a few years the Baptists would have become a perfect dunghill in society. They cast the blame of sin on the Creator, but Fuller in his contemplation of sovereign grace never lost sight of human responsibility. "All that is evil" he said, "belongs to the creature and to him belongs the blame of it. All that is good is of God and to him belongs the praise." They claimed that they had no warrant to exhort sinners to repent and believe the gospel. They said if Sutcliffe and others had preached more of Christ and less of Jonathan Edwards they would have been more useful. Fuller replied: "If those who talk thus preached Christ half as much as Jonathan Edwards their influence would be double what it is." Dr. Gill claimed that faith is not the duty of the unconverted. Fuller maintained that the

inability of man to believe arises from the aversion of the heart. If the leading theme of our missionaries is not the free grace of God through Jesus Christ as the only way of a sinner's salvation we had better be anything but preachers. You may enforce duty till it freezes on your lips, neither your hearers nor yourselves will greatly regard it. Where the authority of the moral law is set aside there is nothing in the death of Christ to convict of sin. They do not recognize the failure to love God as a sin. Men at Hamsterly were angry with a supply preacher for saying that the same legs that could take a man to the beer house could take him to a place of worship. They claimed that it was not a man's duty to do without divine assistance what he can do only with divine assistance. The false Calvinists taught the doctrine of substitution on the principle of debtor and creditor. Christ's sufferings were determined by the quantity of sin and the number of sinners to be atoned for but Fuller said the atonement is equal to the whole world if the whole world were to embrace it. Men talk of guilt being taken away by the death of Christ, and if by guilt we mean obnoxiousness to punishment it is so. But, if we mean desert of punishment it is not so. Guilt in this sense is not transferred and must forever attach to the offender. Sin and righteousness are imputed but not transferred except in their effects. God did not think his Son a sinner and us innocent but he treated each as if they were so. The rich Antinomians in London induced Dr. Withers to make a vituperative attack on Fuller to reduce his book, "The Gospel Worthy of all Acceptation," to dust. Dr. Ryland said: "I can hardly think of an instance of religious controversy that did so much good as this book." Fuller remarked in after years: "It is very singular that the mission to the East should have originated with men who adopted the views of Jonathan Edwards and, without pretending to be a prophet, I may say that if ever it falls into the hands of men who talk against these views it will soon come to nothing. If I should die I shall be able to

say to the rising generation, 'God will truly visit you. A work has begun which will not end until the world is subdued to the Saviour.' "

The Antinomians timed election and justification before the fall and were what is technically known as Supra-Lapsarians. The election was irrespective of the fall of Adam and justification was eternal. Whereas, Fuller taught that election is a secret thing, a rule to God, not to us. The apostles preached Christ as though there was no doctrine of election in existence. When the revealed will of God is disregarded men think of His secret mind and His decrees. To imagine that our redemption is immediately revealed to us by the Spirit is to suppose that the Spirit's work is not to take the things of Christ and show them to us. They taught that a sinner is justified antecedent to any act, exercise or advance of his mind toward Christ but Fuller taught that the fact that we pass from death into life is not an object of faith as they taught but an object of consciousness. Christ, not our experience, is the only object of faith. Justification is not concealed in the Divine mind but declared in open court. Condemnation is not a persuasion that I am condemned and justification is not a persuasion that I am justified. Condemnation means under a curse, justification means under a blessing. Justification is freely offered to all but it is promised only to believers. There are so-called Calvinist and Arminian texts of scripture. We should not take either set but embrace them both as both true. One of his opponents maintained that to be justified by faith is as bad as to be justified by the law. To another he said: "When John Martin lifts his feet he is careful to put them down in the same place." To Gill and Brine he said they were so afraid or intruding on God's work that they neglected to do what Christ had commanded.

Andrew Fuller dealt with Baptism, as with every other religious question, from the standpoint of scripture.

As he wrote Robert Robinson: "In dispensing with what in your judgment is essential to Baptism you in fact dispense with the ordinance itself. Baptism is a principle which, if properly acted upon, would go far to prevent the confounding of the church and the world and it tends more than anything of the kind to counteract ecclesiastical degeneration and corruption. A stream of corruption has deluged the church which might have been diverted at the spring head. The church might have been corrupted from other causes but this would have been merely accidental and believers could not have been constitutionally yoked together with unbelievers. The church thus becomes no longer a garden enclosed but an open wilderness where every beast of prey can range at pleasure. We separated from Rome, from the Church of England and from other denominations on the Great Commission. It is unsafe to argue from the abrogation of Jewish rites to New Testament ordinances. Circumcision is nothing but it is nowhere written that Baptism is nothing. Baptism is the distinctive sign of Christianity,—the most distinct way of confessing Christ. In Baptism we declare before God, angels, and men that we yield ourselves to the Lord. By the language used in Mark 16:16 Christ hath bound us, though, by not having said he that is not baptised shall be damned, He hath mercifully refrained from binding Himself. The baptism of infants opened the door to the Roman apostacy and the church will never be restored to its purity while it is allowed to have any existence. Presbyterianism declined in England because of pedobaptism. Boys who had been baptised in infancy and who were presumed to be converted were sent to seminaries to become ministers before they had become Christians and they turned aside to anything rather than to the gospel. The fruits of practical religion will be found to exist just in proportion to the clarity of doctrinal belief.

If the individual can decide what is baptism, then strict communion is wrong. If the church

must decide then strict communion seems to be right. To the missionary Ward at Serampore, who thought that only vicious or heretical Christians should be barred from the Lord's Supper, he wrote: "The friends of Christ, though they be few, had better be by themselves. A little band girt with truth will do more than a heterogeneous mixture of friends and enemies." To a Baptist church in Dublin he wrote: "Do not admit to the communion Socinian card-players and theatre-goers. If necessary withdraw and form another church where the doctrine of the vicarious atonement may be proclaimed." "Pedobaptists hold that Baptism necessarily precedes communion, therefore they are prevented from using the arguments for open communion used by John Bunyan because he denied that baptism must precede communion. To dispense with baptism as a term of communion is to connive at a total neglect of an ordinance which by the authority of Christ is binding to the end of the world." Yet he wrote to a Baptist church in Edinburgh: "I hope you will study to cultivate Christian love and to avoid contention. I trust that you are striving not to make Baptists but to make Christians. Be more anxious that they should become Christians than that they should embrace Baptist opinions as to baptism. Christian enlargement comes not by extending our connections but by confining them to persons with whom we can have fellowship. Men may have unity of affection without unity of principle but unity cannot exist without principle. For all the emoluments in the established Church I would not pollute my conscience by subscribing to its book of Common Prayer or by conforming to its unscriptural ceremonies, yet I do not consider my dissent as the chief thing in religion. In our judgment you are unbaptised. It is impossible to consider you in any other light without ceasing to be Baptists. As hearers of the Methodists become truly religious and begin to read and think for themselves, for the sake of better instruction or a purer discipline they frequently come from their so-

cieties to ours. Pedobaptist brethren are not improper subjects for communion but they attend to it in an improper manner. Our conduct must be guided neither by affection nor by dis-affection but by the revealed will of Christ. A connection is instituted between Baptism and the Supper as between faith and baptism. This is a question not of men but of laws. If we have any ground to expect Christ's presence and blessing it is in teaching men to observe all things that Christ commanded. Is it for us to make light of the precedent which Christ established and plead that we do it for the edification of His people? Private judgment is every man's birthright considered as an individual but as a candidate for admission into a voluntary society there must be agreement as to the first principles. We have no more right to set aside a Divine ordinance than a Divine doctrine. We are charged in practising strict communion with denying some of the best feelings of the human heart. The best feelings of the human heart are love and obedience to God. It is a greater pleasure to obey the will of God than to associate with creatures in any way opposed to it. Let others excel in the arts and sciences. Religion ought to be our forte." In arguing with the eloquent Robert Hall, Fuller once said: "Brother Hall, I cannot answer you offhand but write it down and I will meet you." He objected to the delivery of an address at the celebration of the Lord's Supper maintaining that all the time should be devoted to contemplation.

The names of William Carey and Andrew Fuller are closely associated in the inauguration of the foreign mission enterprise. A statement in detail will exhibit the part which each had in the inauguration of this epochal movement. In his diary for May 11, 1784, Fuller wrote that he had agreed with several Baptist ministers to observe the second Tuesday of every other month to pray for the revival of real religion and the extension of Christ's kingdom in the world. On July 9th he wrote to friends: "Jonathan Edwards attempted to promote

prayer for the revival of true religion." On July 12th he exclaimed: "Lord Jesus set up thy glorious and peaceful kingdom over the world. Oh, for the time when heathen superstition shall not hold sway!" On August 10th he wrote for the press 'some persuasives to extraordinary union in prayer for the revival of real religion.' Now the Tuesday meeting was changed to a monthly Monday meeting for prayer for the outpouring of God's Spirit on the churches and pastors and for the spread of the gospel to the uttermost parts of the habitable globe. It was these meetings for prayer that were the impulse of the missionary movement.

On November 22, 1784, he took to Northampton a volume, which he had written in 1781, "The Gospel Worthy of all Acceptation, or the Sinner's Duty to Believe in Jesus Christ."

William Carey at this time was twenty-three years old, a young convert baptized only the year before by Dr. Ryland and not ordained until two years afterwards, Andrew Fuller preaching the sermon. Carey was then pastor at Moulton but Andrew Fuller testifies to Carey's interest in missions to the heathen before he had settled there. In May, 1785, Fuller expressed great satisfaction with the monthly meetings. "Even supposing our requests should not be granted yet prayer to God is its own reward." He preached on "Causes of Declension and Means of Revival" and said one great reason why so many Christians go without Divine consolation is because they care so little about anything else. "Seek the extension of Christ's kingdom and consolation will come of its own accord." God is stirring the hearts of his people to wrestle with him for revival of His blessed cause. The spirit of prayer is in some measure poured out. God has some good in store.

In 1786 at the Minister's meeting at Northampton Carey asked the question whether the Great Commission is still binding on us, only to receive from Dr. Ryland the rebuff: "Young man, sit down. If God is pleased to

convert the heathen he will do it without your help and mine. There must be another Pentecost and Gift of Tongues before the commission can be carried out." But, Andrew Fuller commended the young preacher and advised him to pursue his inquiries. Why should we pray for the enlargement of the Kingdom and do nothing to enlarge it? At Birmingham Carey called on the saintly Pearce and was promised ten pounds to pay for the printing of his appeal. The Baptists in Scotland at this time were speculating on the speedy coming of the millennium. On April 27, 1791, Sutcliffe and Fuller by agreement preached at the Association in favor of starting a mission to the heathen. Fuller's sermon contained these words: "We have been long praying for the spread of the gospel among the heathen and perhaps God will begin with us at home first." As he spoke of the dangerous tendency of delay in the concern of religion there was deep solemnity among the ministers and Carey seized the opportunity and offered a resolution to form a missionary society. The resolution which was passed favored the publication of Carey's pamphlet.

December 27th was set apart by Fuller as a day of fasting and prayer. It was in May, 1792, at Nottingham, that Carey preached from the words: "Lengthen thy cords and strengthen thy stakes" and after urging the ministers to expect great things from God he advanced to the practical conclusion that they should attempt great things for God. He wept for shame when the meeting was breaking up with nothing accomplished. He seized Fuller's arm and said: "Are you after all going to do nothing?" So it was decided to plan to form a society at the next meeting which was held at Kettering on October 2nd. Fuller and his church there had opened the year with a day of fasting and prayer. "Surely," he wrote, "we never had such a spirit of prayer among us!" "When the missionary society was organized in Widow Walli's back parlor we had not so much as a squire to sit in the chair. We had no missionary field, no missionary,

and no funds." "The Particular Baptist society for propagating the gospel among the heathen by preaching, by translating the Bible and by establishing schools" was organized with no differences in the formation of the plans, no diversity but a happy unanimity of opinion. While they conversed on all subjects they debated on none. "It is high time," they said, "to send our cries to heaven in behalf of our fellow creatures. Whenever those glorious outpourings of God's Spirit shall come all over the world no doubt it will be in answer to the prayers of his people. Oh, blessed be God, the work shall not be given up till the whole world is leavened! Oh, blessed period, when men of every description shall all unite to serve the Lord! Suppose we should not live to see these days our labor would not be in vain."

Mr. Carey offered to go as the first missionary and at the same time a surgeon named Thomas had come to London from Calcutta to secure a missionary for Bengal, so within eight months after the formation of the society Carey and Thomas were ready to start for India. "We must have our solemn day of fasting and prayer on parting with our Paul and Barnabas," Fuller said. "We saw from Thomas' account that there was a gold mine in India. Carey said: 'I will venture to go down but remember you must hold the ropes.' We solemnly engaged to do so nor so long as we live shall we desert him. We have not gone into this business in a hurry. We have been praying for it in monthly prayer meetings for eight years. Now we wish to do something more than pray. A matter begun as this was will meet God's approval. I feel sanguine in my hopes for they are fixed on God." As he said, in parting, to Thomas and Carey: "Only let us have faith and we shall not want money."

Ever memorable says E. C. Moore (Spread of Christianity) is the formation of the Baptist Missionary Society. Carey was the most modern of missionaries.

W. F. Stevenson (Dawn of Foreign Missions) says

that Carey was the first great gift that England sent to foreign missions since the Reformation.

G. P. Fisher calls it a brilliant era of missionary activity which is only less remarkable than the first of the Christian ages.

Skeats (*History of the Free Churches*) says that before the 18th century had closed a work of the greatest spiritual interest and importance was undertaken. The Baptist claim to respect and gratitude of England has always been greater than their number and power.

David Douglas (*Northern Baptist Churches*) said there can be little doubt that the Baptist success in Scotland was largely due to the success of the mission in India.

In 1794 Fuller wrote: "During the past two years I have experienced as much peace and calmness as in any former period."

Yet the missionary enterprise was attacked on every hand. "It is our wisdom under attacks to be still and quiet and to mind our own business."

Moderator Hamilton of Scotland declared it was a foolish thing to think of converting the heathen before they are civilized, especially when there is so much work to be done at home.

The directors of the East India Company characterized the sending out of missionaries as the maddest, most extravagant and most indefensible project which has ever been suggested by a monstrous fanatic. Such a scheme is pernicious, useless, dangerous, fantastic. Even good Dr. Stennett advised the London Baptist ministers to stand aloof and Fuller often turned aside into the back lanes of the capital that he might not be seen weeping over his lack of success in raising funds for his beloved mission. He defended the cause of the missionaries before the directors of the East India Company and he interviewed members of parliament for "bitter and subtle men would have destroyed the mission." A lord said: "I quite approve of liberty of thought in matters of con-

science." "My Lord, we do not ask for liberty of thought."

Dr. Ryland passed over the letters received from India to Dr. Bogue who thereupon originated the Congregational London Missionary Society. In 1795 the Glasgow Missionary Society was formed.

Fuller's advice was sought as to the qualifications of missionaries and he replied: "As it will be an object of the first importance in due time to translate the scriptures, the head missionary should have some knowledge of languages."

H. C. Vedder (*Christian Epoch-Makers*) says that two American societies may be traced to the effect of Carey's labors. Societies quickly followed in Holland and Germany. The Scotch Missionary Society was formed in 1796 and the Church Missionary Society three years later.

When Adoniram Judson became a Baptist his new found brethren in America offered to support him as a missionary of the British society but Fuller wrote them: "I think you will have a society of your own soon." When the Irish Baptist Missionary Society was formed in 1814 he wrote: "Have more anxiety about men and measures than about pecuniary supplies." When the General Baptists wished to send out a missionary under his society he replied: "It might lead to disputes. Unanimity is of grave importance."

After the press at Serampore was destroyed by fire he secured 10,000 pounds to replace it in six weeks. He might have received more but he felt in honor bound to stop the subscription. "I tremble lest we should be injured by the applause of men and incur the displeasure of God." He was the sole executive officer for twenty years. "I will consult with Mr. Sutcliffe and Dr. Ryland for they are wiser than I am but I am more courageous. I will consult with you but I will execute without you." Dr. Ryland says that his judgment was so sound that

scarcely ever was there regret for having complied with his advice. His spirit revolted against begging for money but he made five tours of Scotland to raise the needed funds. He called on one of these trips on Rev. Mr. Cecil who refused to help and spoke slightly of the Baptists and their missions. "However, there is one great man among you and his 'Gospel, Worthy of All Acceptation' is one of the most masterly productions that I know." Mr. Fuller modestly replied: "For all the faults in that work I am responsible." The Rector arose and eagerly pressed a subscription on him. "No, sir, not a farthing. You do not give in faith." In Edinburgh he was asked: "Why did you not come before?" "Madam, as Sir Robert Walpole says, every man has his price. Until Robert Haldane sent me 100 pounds I did not know it would be worth while to visit you."

Once he found his four guineas reduced to four shillings. "I am thinking," he wrote, "whether I must not take a walk before dinner instead of having one." His good wife urged him to take a little recreation. "I have no time for recreation," he replied. "All my recreation is change of work." Someone said: "You will soon be worn out." "I know it but I cannot be worn out in a better cause."

While he was dying the congregation was worshipping in an adjoining room. Raising himself he said: "I wish I had strength." "For what, Father?" "To worship, my child. Come, Mary, come help me." When he was raised up he folded his hands and whispered: "Help me."

WHAT WAS THE ANCIENT CATHOLIC CHURCH?

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If we take the Apostolic Church as the first great creation in Church History, we may look upon the formation of what is commonly called the Ancient Catholic Church as the second creation. What was this Church?

First, as to organization. As the years rolled round the free movement of men spiritually endowed for prophecy and other forms of Christian service was found to be inadequate to meet the wandering quacks who also claimed to have the Spirit and represent the Christian brotherhood. A closer knitting of Church order was essential, and the placing of more responsibility and therefore more power upon those local officers, who as elders (bishops) suggested by the synagogue had been set in as a matter of course as helpers in administration in the congregations, and who even in apostolic times had been enlarging their functions to teaching and preaching. By the beginning of the second century the dangers became so great that in Asia Minor one of these men in each local society was set apart either by common consent or formal election as overseer **par excellence**, who now as bishop stood over against elders and deacons as a third and higher office (not yet "order" in our sense). By the time of Clement of Alexandria and Tertullian (210) there had grown up a tradition that the apostle John had pushed this episcopal movement,¹ and although this witness is altogether too late to be decisive, it is possible that John may have seen the necessity of strict supervision to save the church from disintegration on account of heresy and persecution. Anyhow, the bishop was the first note of the Catholic Church. Previously his work as overseer had been done now by the elders individually or in council, now by the apostles, now by the prophets, it being

¹Clem, Al. **Tuis Divus Salvetur**, 42; Tertullian. **Adv. Marc.** 4.5.

always understood that the society itself had a controlling influence over its own officers and its own life. (Luther, though trained in another conception, had the genius to see—and the candor to acknowledge—that every apostolic church was self-governing and independent, and that the highest office was not bishop or pope but pastor and preacher).

With the bishop thus elevated it was inevitable that the historical evolution would not stop there. He was bound to cut an ever wider swath. The society had its unity, its very existence, in him. Without him there was no church. In council he represented the church, in Lord's suppers he presided, in baptisms he officiated, in pulpits he preached, the converts he disciplined and "confirmed" and excommunicated, and in doctrine he was the leading voice. He guarded the "apostolic tradition," he interpreted it, he enforced it. He ordained the clergy, and he handed on the faith. In fact the bishops came to be looked upon as the only guarantee of the church's identity through the changing times, especially amid the insistent voices of the Gnostics that they were the true church and held the true faith, and so the succession of those bishops from the apostles (later the so-called Apostolic Succession) was the stay of faith, the direct, handy external proof of the sameness and oneness of the Church with that glorious elder age. "When we refer them (the Gnostics) to that tradition which originates from the apostles, which is preserved by means of the succession of presbyters in the church (though by Irenaeus' time, 189, the development of the bishop as distinct from the elder or presbyter had gone far enough to be taken for granted, yet the elevation was so recent in some places and the memory of his equality or identity with the elder so absorbing that unconsciously, as here, Irenaeus uses the words presbyters and bishops as synonymous), they object to tradition saying that they themselves are wiser not merely than the presbyters but even than the apostles,

because they (the Gnostics) have discovered the unadulterated truth”² (compare the modern Gnostics or Christian Science). “It is within the power of all in every church who may wish to see the truth to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the churches (we know of course, that the apostles did **not** institute bishops, but by 180 ‘it went’ that they did), and the succession of these men to our own times: those who neither taught nor knew of anything like what these (Gnostics) rave about.”³ An historian puts it well. “Side by side with the reference to the external historical connection with the apostles there came the reference to the divine Spirit administering in the society, which Spirit previously had as organs apostles, prophets, and teachers, now however found its legitimate bearers in the episcopate. **The monarchical office (the so-called monarchical episcopate) becomes the heir of the charismatic free activity,** the bishop has the ‘sure chrism of truth.’⁴ From both points of view it follows that the episcopate possesses the ‘place of the power of the apostles,’ it is the **continuation of the apostolate and of its authority in the church.**”⁵ This second century evolution is the foundation of the Catholic Church. It is no wonder that the Churches who claim to be in this succession (Greek and Roman Catholic, High Episcopal, etc.), cling to this so-called Historic Episcopate as one of the essential conditions of union.

Second, as to doctrine and spirit. Though everybody from Quaker to Roman Catholic finds his doctrine in Scripture it is undeniable that there was in primitive Christianity one general trend of thought on which different Churches may agree and have agreed. Take for instance the platform of the Evangelical Alliance of 1846

²Irenaeus, *Contra Haer.* 3.2, 2.

³*Ib.* 3.3, 1.

⁴Irenaeus 4.26, 5.

⁵*Ib.* 3.3, 1; Moeller-von Schubert. *Kirchengeschichte*, i.211 (1902).

and of the Young Men's Christian Association of 1868 and '69. One of the prevailing ideas of that early time was the immediateness of reference to Christ and the Spirit. "The Spirit fell on those who believed" in Christ. "What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved." The Spirit was the prompter, the guide, the helper, the inspirer. Though His gifts took different forms according to different natural aptitudes, He had first-hand relations to believers which gave apostolic Christianity a type it has never recovered and never will recover (the "times and seasons", and the needs which these call forth, "God has placed in his own power"). The Catholic Church of the second and following centuries frowned upon this "enthusiastic" tone, discouraged the prophets, eliminated the teachers, took up the functions of both in the new bishops, reduced spiritual gifts, to mechanical control and without denying all immediate manifestations of the heavenly power (in fact preserving them in the exorcism of evil spirits, though making that exorcism more of magic, as Catholics tended to do in all religious exercises), aimed to merge the manifold spiritual activities of the first church into the regular functions of graded ministry, which meant the beginning of a hierarchy. The Spirit could work still, but it must be through channels controlled by church officers. That was the second note of the Catholic Church.

In regard to Christ the intellectual apprehension of Him as Saviour and Lord did not suffer as the church went into the second and third century, but the practical apprehension did. The exaltation of church as organization always means the depression of Christ. We cannot have two equal loyalties. Instead of the sinner being pointed to Christ he was pointed to the 'priest', as the minister came to be called, especially to the bishop (called 'priest' pre-eminently), who mediated to him the way of life. The "believe in the Lord Jesus Christ" was changed into quite an elaborate method of approach. Christ was

in the background, and the priest was the first object seen, as in all Catholic churches today. In the missionary work of the apostolic churches baptism necessarily took a large place as the external and prodigious cleft between the old and new life, and Paul's genius saw it as the burial of the old man in the tomb of the dead Christ. Now it is simply the means of regeneration, the handy and ever efficient vehicle of conveying life to new converts, or (later) to infants. It is henceforth and so has remained one of the magical apparatus of the hierarchy. "Water was the first to produce that which had life, that it might be no wonder in baptism if waters know how to give life."⁶

If baptism thus practically took the place which faith in Christ had in earlier times, the Lord's Supper received a magical aurora and its elements by a strange transformation took as the means of life the place of faith, hope and love of the primitive Christians. "As the bread which is produced from the earth, when it received the invocation of God, is no longer common bread, but the eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of resurrection to eternity."⁷ "Our bodies, being nourished by it ('the Eucharist, which having received the word of God, is the body and blood of Christ'), being deposited in the earth, and suffering decomposition there, shall rise at the appointed time."⁸ This is magic with a vengeance. The Supper thus became in the second half of the second century, and has remained since, a kind of surrogate for Christ, a ceremony out there to see, to join in, to wonder at, partaking of which you were given eternal life for body and soul." In Christianity itself it was Christ and not the rite: "he that believeth hath eternal life," "this is life eternal, to know thee," etc. This was the third foundation of the Ancient Catholic Church; baptism the

⁶Tertullian, *De Baptismo* (about 198), 3.

⁷Irenaeus, 4.18, 5 (about 189).

⁸*Ib.* 5.2, 2.

vehicle of regeneration and the Supper ceremonialized, deified, the open sesame to spiritual treasures. Later the Eucharist received its logical accompaniment of a long, somber, complicated ritual, to be celebrated in the Western Church with all the splendors of a spectacular drama, and in the Eastern behind a screen. In the latter case the priest retires within the sanctuary, bearing the awful signs of deity, too terrible and glorious to be looked upon by the common people,—those very people who in the elder age were kings and priests unto God, in theory entitled to administer sacraments, and for whom alone they were instituted.

The fourth note of the Catholic Church was the church herself as an organized body, the mother of Christians through baptism, and the guarantor of salvation. From the brotherhood of saints she becomes the corporation of grace. Previously anyone could receive Christ by faith on the instant,—a traveling officer on his way to Ethiopia—now only through the recognized society and its officers. “The preaching of the church is everywhere consistent, continues in an even course, receives testimony from the prophets, apostles and all disciples, through the beginning, the middle and the end, through the entire dispensation of God, that well grounded system which tends to man’s salvation, namely our faith; which having been received by the church we preserve, and which always by the Spirit of God renewing its youth, as if some precious deposit in an excellent vessel causes the vessel itself to renew its youth. For this gift of God was intrusted to the church as breath to the plasma (the first man), for this purpose that all the members receiving it may be vivified; and communion with Christ has been distributed throughout it (the church), that is, the Holy Spirit* * * ‘For in the church’, it is said, ‘God hath set apostles, prophets, teachers’, and all the other means through which the Spirit works, of which all those are not partakers who do not join themselves to the church’

* * * For where the church is there is the Spirit of God, and where the Spirit of God is there is the church and every kind of grace, but the Spirit is truth. Those therefore who do not partake of him are neither nourished into life from the mother's breasts (the church), nor do they enjoy that most limpid fountain which issues from the body of Christ (probably the church, not the Supper); but they dig for themselves broken cisterns * * * fleeing from the faith of the church lest they be convicted, and rejecting the Spirit lest they be instructed."⁹

The vigorous writer and bishop Hippolytus (220) compares the church to a ship in which Christ is pilot, the two Testaments the rudder, the love of Christ the cable, regeneration the little boat, the commandments of Christ the anchor, and the sufferings of Christ the ladder inviting us to ascend to heaven, etc. "The church will not cease to beget from her heart the Word * * * The church always bringing forth Christ, the perfect manchild of God, who is declared to be God and man, becomes the instructor of all the nations."¹⁰ But only those have the right to proclaim this truth who are in the church, which is guarded by the successors of the apostles. "**The one holy apostolic Catholic church has arisen**, yet no hierarchy (in the full sense), but a union of societies, a right loose confederation (but becoming closed all the time), still mostly a spiritual thing, but in fundamentals the City of God upon earth is at hand at the end of the second century, as the preaching of the Gospel had scarcely gone to the limits of the inhabited earth. In the garment of the Catholic Church Christianity grows up into the task of becoming the world-religion upon the territory of the world-empire."¹¹

One or two other elements essential to this structure must be mentioned. Corresponding to its definite organization there was needed a definite form of teaching to

⁹Irenaeus, 3.24, 1.

¹⁰*De Christo et Antichristo*, 59 and 61.

¹¹von Schubert's ed. of Moeller, *Kirchengeschichte*, i. 216.

beat down the Gnostics and other wandering stars, clouds without water, shepherds who without fear feed themselves.¹² This was provided in three ways. First, the books of the New Testament were marked off from other more or less sacred books and given an external authority as such, though not with final precision as early as 200. Church and Testament threw glory on each other, guaranteed each other and consolidated each other. Second, as the heretics also referred to our Testament or had their own copies different from ours (it was charged that they corrupted them), it was necessary to have a collateral or corroborating standard, and that was readily provided in the tradition handed down in the church, especially in the apostolic sees, that is, in those older and more important churches or bishoprics founded or built up by apostles, like Rome, Antioch, Jerusalem, Ephesus, Alexandria (Mark, as was supposed), etc. Here the doctrinal tradition as vouched for in a line of bishops was immediately at hand to refute the errorists, and the defenders of the faith were glad to call upon it and were practically compelled to call upon it. Of course this so-called tradition the farther it went from its source became corrupt and covered for the later Catholic Church a mass of false doctrine and false practice, but it was originally an historical necessity as sound as it was useful. Third, brief statements of facts and ideas on which all Christians were agreed grew up, for purposes of confession, baptism, instruction, and these between 100 and 150 assumed the form of our Apostles' Creed. These little sentences were modest things in themselves, but they were a wall of defense against that rain of fantastic imaginings which from the Orient beat upon the church and threatened to engulf her.

So we have the Ancient Catholic Church. In a famous passage Irenaeus epitomizes the result in few words. "True gnosis (knowledge) is the teaching of the apos-

¹²Compare Jude 12 ff.

ties and the ancient system of the church throughout the world and the characteristic manifestation (**character**) of the body of Christ according to succession of bishops by which they have handed down that church which is in every place."¹³ But this development did not take place in all parts with equal steps, nor was entirely complete until Cyprian finished it after 250. The Church was not quite essentially the episcopate at the end of the second century, as Rothe called it. Irenaeus makes the Church to be those who receive the Spirit,¹⁴ and in it all are priests.¹⁵ "All the righteous have sacerdotal rank, and all the apostles of the Lord are priests."¹⁶ As late as 198 and 202-3 Tertullian said that the true priests were those who offered the spiritual sacrifices of prayer,¹⁷ etc., and he places the distinction between laity and clergy, a distinction which is another foundation of the Catholic Church, not upon any divine prescription, but solely upon the authority of the church. Therefore he says that where there is no joint session of the ministry "you (laymen) offer (the gifts in the Eucharist or, as we would say, celebrate the Lord's Supper), and baptize, and are priest, alone for yourself. For where there are three even if laity, there is a church. * * * You have the right of priest in your own person in case of necessity."¹⁸ But as the third century went on this relic of apostolic times was submerged, and the Ancient Catholic Church asserted her full sacerdotal rights as a priest's church, and as such has come down (of course changed farther in the same Catholic direction) to our own day in various forms,—Greek Catholic or Orthodox, Roman Catholic, High Episcopal, and the various Oriental Churches.

Madison, N. J.

¹³See further in 4.33, 8.

¹⁴*Ib.* 4.36, 2.

¹⁵5.34, 3.

¹⁶4.8, 3.

¹⁷*De Orat*, 28.

¹⁸*De Exhort. Cast.* 7.

BERGSON AND CHRISTIAN THOUGHT.

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There is a well-known type of apologetic fervour which eagerly hastens to derive religious capital from each new system of scientific or philosophic thought, as though Christianity, owing to unstable equilibrium, had to be bolstered up by every available device, if the impending crash is even to be postponed. The latest utterance of some physicist or biologist in favour of prayer is cited with a trembling gratitude and testimonies to the social value of religion are collected earnestly. It is not in this interest that I propose now to discuss Bergsonianism. By this time, after Platonism, Cartesianism, Hegelianism and the rest, it ought to be tolerably clear that Christianity in no way depends for life or vigour upon any particular philosophy but can quite well get its characteristic ideas expressed otherwise than in the principles or categories licensed by the dominating speculations of the day. The question before us is not whether Christianity needs Bergson, but what elements in the philosophy of that distinguished thinker exhibit a true affinity with fundamental Christian convictions, and, on the other hand, what are the chief difficulties which his general argument offers to the reflective Christian mind.

It is impossible I think to overestimate the debt due to Mr. Bergson by many thoughtful contemporaries—so quickening, so refreshing has been the influence breathed by his work over various fields. To some readers it has actually seemed as if he tore away a veil of illusion interposed between reality and the human mind, and opened to them, as by revelation, new insights into the life of things. They find it difficult to forget the first impression left by the perusal of any of his major treatises. The direct intimacy of his thought comes with surprise and de-

light. To quote one sympathetic writer: "Everything that one believed one already understood is made new, rejuvenated, as by the brightness of morning; on all sides, too, in this light of dawn, new intuitions germinate and expand—intuitions felt to be rich in infinite consequences, laden and as it were drenched with life, each of which, freshly open, appears eternally fruitful."¹ People feel, what is often felt in the best music, the inevitability of his successive movements. The significance of the point must not be pressed too far, but no one can miss the rapidity with which the literature devoted to Bergson, and to the themes he has made his own, is growing. A bibliography covering the last decade would of itself make a considerable pamphlet. In his recent volume, "Modern Philosophers," the Danish thinker Höffding assigns twelve pages to Eucken but over seventy to Bergson, which is perhaps a fairly just measure of the relative importance of the two; and in a technical review like *Mind*, during the last ten years, the special prominence of subjects arising out of the thought of Bergson, as compared with any other single contemporary except possibly Mr. Bertrand Russell, has been equally remarkable. These facts have no direct bearing on the intrinsic value of his contribution to philosophy, but at least they indicate roughly with what commanding power he has seized the attention of our time.

One quality, I think, in Bergson possesses an unusual interest for us as theologians and preachers—I mean his really exquisite gift of illustration. Like the lilies in damask, these figurative parts of his exposition are no mere external ornaments, laid down upon the fabric; they are continuous with the thought, mediating luminously the finest shades of sense. Indeed, Bergson definitely holds that illustration *per se* may be a vital element of true philosophic method, as serving to awaken in us intuitions—the highest form of insight—and to transcend the rigid and ready-made concepts characteristic

¹Le Roy, *Une Nouvelle Philosophie*. p. 5.

of science, by suggesting to us more supple, mobile, and almost fluid representations which mould themselves on the fleeting forms of life. Images get nearer the truth of things than any conceptual fixtures of the understanding. Whatever we may say to this, Bergson's power of illustration, artistic and lucid as crystal, is unrivalled in modern philosophic writing. Here is a good example. "If scientific knowledge is indeed what Kant supposed," he writes in his **Introduction to Metaphysics**, "then there is one simple science, performed and even preformulated in nature, as Aristotle believed; great discoveries, then, serve only to illuminate, point by point, the already drawn line of this logic, immanent in things, just as on the night of a fete we light up one by one the rows of gas jets which already outline the shape of some building."² Could anything be more striking or more felicitous? Or take the famous sentence: "Consciousness or supra-consciousness is the name for the rocket whose extinguished fragments fall back as matter."³ Or again, arguing that our thought in its purely logical form is incapable of presenting the true nature of life, or the full meaning of the evolutionary movement out of which it has itself grown, he proceeds, "As well contend that the pebble on the beach displays the form of the wave that brought it there."⁴ Once more, in a passage where he is insisting on the static quality of intelligence, he declares that "our perception and thought begin by substituting for the continuity of evolutionary change a series of unchangeable forms which are, turn by turn, caught 'on the wing', like the rings at a merry-go-round, which the children unhook with their little sticks as they are passing."⁵ As I have said, Bergson insists on the importance of metaphor for the highest kind of philosophic interpretation. "Many diverse images", he says, "borrowed from very different orders of things, may, by

²P. 73.

³Creative Evolution, p. 275.

⁴Ibid. p. X.

⁵Ibid. p. 244.

the convergence of their action, direct consciousness to the precise point where there is a certain intuition to be seized."⁶ It has been made a reproach to religion that by a fatal necessity it thinks in symbols, but, on Bergsonian principles, this might rather be reckoned at least in essentials, an excellence of didactic method.

Severer critics will doubtless urge that what Bergson gives us, at some crucial points, is not reasoning, but a series of brilliant metaphors. Hegel, it may be presumed, would say that he wilfully prefers the level of **Vorstellung**, and either will not or cannot rise to the more exacting level of **Begriff**. Well, something might be said for the view that in his great moments even Hegel ought to be read as a poet, who at various turning-points in his argument helps himself through by metaphor rather than by strict ratiocination. Still, I freely own that, in reading Bergson, we have constantly to ask ourselves whether what he is offering us is new ideas or only new pictures.

At the outset of an inquiry, however brief, into the relations of Bergsonianism and Christian thought, we are bound to recollect that, quite possibly, that relation has not as yet revealed itself fully. In this connection, it is noteworthy that the one point on which Bergson has explicitly declared himself is Theism. In 1912 a letter from his pen was published containing an unequivocal reply to people who had charged him with teaching an atheistic Monism. He rejected, he there said, what he did right to reject, namely, doctrines which merely hypostatise the unity of nature or the unity of knowledge, substantiating either in God as an immobile principle that really would be nothing because it would do nothing. But he proceeds, in the most direct and important theological statement he has yet made: "The considerations set forth in my 'Time and Free Will' result in making clear the fact of liberty; those of 'Matter and Memory' make palpable, I hope, the reality of spirit; those of 'Creative Evolution' present creation as a fact. All this clearly yields the idea of

⁶Introduction to *Metaphysics*, p. 14.

a free and creating maker at once of matter and life, whose creative effort is continued in a vital direction by the evolution of species and the construction of human personalities.’’⁷ In terms, there could not be a more express repudiation of monism and pantheism generally.

It is besides of importance to recollect that Bergson does not profess to have excogitated a complete philosophic theory, embracing all aspects of experience. With unusual self-restraint he has laboured at quite special problems. He approached philosophy by way of mathematics and natural science. It is evident that his theological conclusions are unlikely to take shape before he has thoroughly explored the realm of moral experience. On such questions, observes Le Roy, the author of “Creative Evolution” has thus far said nothing, and, he adds, “he will say nothing as long as his method shall not have brought him in this domain to results as positive in their way as those of his other works; for in his judgment there is no place in philosophy for mere personal opinions. Without denying anything, therefore, he waits and he inquires—always in the same intellectual temper. What more could any one ask?”⁸ It is still too early to speculate as to whether his Gifford Lectures at Edinburgh, the delivery of which to crowded audiences was interrupted by the war, will carry us more deeply into the specific problems of religion. The first course was occupied mainly with a delicate and searching analysis of personality.

In M. Bergson’s philosophical work, one or two salient characteristics seize our attention at the very outset. In the first place, its optimism. Optimism, indeed, is the natural sign and outgrowth of his triumphant insistence on the freshness and forward impulse of life itself. He paints the future as the home of achievement and success on a scale “unforeseeable on the basis of any analysis of the past or the present.” He combats at every point the

⁷Quoted by Le Roy, p. 202.

⁸*Ibid.*, p. 203.

notion of a mortgaged future depressed by a past which hangs about its neck like a fate, in a miserably rigid predestination. As Wildon Carr puts it in more general terms: He "fastens upon the great fact of the evolution of higher forms, the fact that while the energy of our system is running down yet there has entered it a principle which has evolved ever higher and higher forms, and yet lower and simpler forms. * * * The main trend of evolution is upwards, from a primitive simplicity to complex and higher types. We see in life therefore an ascending movement."⁹ To live, as Bergson reads the universe, is to create what is new—new, be it remembered, in the sense that it marks an increase and enrichment of being and is an ascent in the path of growing spiritualization. What the Christian intelligence will have to ask itself, at certain points, is, I think, whether this progressive journey is not often described in terms only too reminiscent of old Pelagian error, as though progress could be defrayed by the finite out of its own resources, and, in particular, as if man were cast upon himself for victory. At the close of a chapter entitled "The Meaning of Evolution," in a passage of thrilling metaphor, we read: "All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death."¹⁰ It is an inspiring vision, though it leaves conscience curiously unmoved.

Again, a large part of M. Bergson's attraction lies in his anti-intellectualism. He exhibits a radical distrust of logic as a calculus of the inner nature of living reality. The experience to which he appeals is a larger and richer thing—yielding an interpretative method more

⁹The Philosophy of Change, p. 183.

¹⁰Creative Evolution, pp. 285-6.

finely differentiated, more flexibly fitted, like elastic silk, to the varying outlines of successive problems; it is experience as living, productive, fertilized by the onward movement of being and fertilizing it in turn. Thought must be free to change with changing data; it must display a vigilant activity, a suppleness of inner attitude that adjusts itself without fatigue to the ever-new and imprevisible forms of the real. Life is a moving continuum and the movement cannot be dismissed as an awkward inconvenience to be huddled up or suppressed by theoretic diplomacies; for that it is too essential, too constitutive. Less intellect and more intuition is our deepest need. Till we have learned that genuine knowledge is (in M. Ragueot's phrase) "to understand in the fashion in which one loves," reality will be for us a sealed book. There is no way of bathing in the stream of creative fact but that of intuitive sympathy. Something there is here, surely, which theologians no less than philosophers may gladly accept. It is much to acquire an ingrained suspicion of closed systems—theories of God and man, that is, which have been finished at a stroke and have been stationary ever since. How much we have suffered in theology from sheer mental inertia I need not stay to prove. Orthodoxy in the bad sense may be defined as the view that once upon a time—whether in the fourth century or the sixteenth matters little—such a formulation of Christian faith was attained to as never again required, or indeed admitted of, improvement. But thus to canonise past systems, Bergson reminds us, is to forget how all interpretation is the creature of time. It is not in the nature of life to hand on anything unchanged. Truth is no intemporal essence which some genius sufficiently powerful might actually envisage in a single view, handing it down subsequently in stereotyped form. To reflect the great whole many minds are needed. Truth, as it has been expressed, is analysable in systems as light in varied colours, but the systems one and all, have their day and cease to be. No

finer passage could be extracted from M. Bergson's writings, or one more expressive of his profound intellectual modesty than the page of his Preface to "*Creative Evolution*", where, after repudiating the false evolutionism of Spencer, which elaborately assumes everything that calls for explanation, he sketches a programme for true evolutionism, "in which reality would be followed in its generation and its growth". "But", he proceeds, "a philosophy of this kind will not be made in a day. Unlike the philosophical systems properly so called, each of which was the individual work of a man of genius and sprang up as a whole, to be taken or left, it will only be built up by the collective and progressive effort of many thinkers, of many observers also, completing, correcting and improving one another." Again I say, it is good to be reminded that dogmatic systems, nay ecclesiastical dogmas themselves, are but as it were "snap-shots" of reality, and that theology is a movement as truly as an edifice.

After these more general and preliminary observations we may proceed to consider in the first place, those elements in Bergson's philosophic outlook as a whole which Christian thought may well receive with grateful appreciation, as enabling us, or at least as aiding us, either to express our fundamental convictions more worthily or to repel some of the more threatened modern assaults upon the Faith. Next we shall study those aspects of his work which seem less easily reconcilable with our deepest beliefs, or at least have not as yet been sufficiently expounded to determine their helpfulness or the reverse. It will of course be understood that the judgments I express can have nothing unconditional about them. Bergsonianism as a whole is entitled to the benefit of its own central principle; it too, like the world it interprets, is a growing fact, bursting with vitality; and we must not too hastily conclude that it has yet developed its complete meaning. Let us turn, then, first to the more positive side of the account.

I have already mentioned the unhesitatingly theistic position taken by Bergson, not so much in his published works, which rightly confine themselves to strictly technical matters, as in occasional utterances of a less argumentative type. He believes, to use his own phrase, in a free and creating God. In the never-ceasing conflict between Theism and Pantheism, he ranges himself decisively on the theistic side. He feels no sympathy whatever with the attempt to refund all mental life, human and divine, into the abstract unity of Spirits as such, in an hypostatized form of Kant's *Bewusstsein ueberhaupt*. "How", he asks, "could this 'form', which is in truth formless, serve to characterize a living, active, concrete personality, or to distinguish Peter from Paul? Is it astonishing that the philosophers who have isolated this 'form' of personality should, then, find it insufficient to characterize a definite person, and that they should be gradually led to make their empty ego a kind of bottomless receptacle, which belongs no more to Peter than to Paul, and in which there is room, according to our preference, for all humanity, for God, or for existence in general?"¹¹ The history of speculation proves to the hilt that the ideas of God and man have constantly varied together. If, as we believe, religion is a fellowship, a communion of Spirit with spirit, on each side of the relation there must exist self-conscious and self-determining mind; and whether, with empiricism, we dissolve personality into a multiplicity of psychical states detached from an ego that binds them together, or, with transcendental rationalism, substantiate the unity of experience as an independent entity unrelated to the concrete filling of individual souls, in both cases alike the presuppositions of faith and worship vanish, because God and man equally are evaporated in abstractions. To this form of dialectic Bergson is unreservedly opposed. Beginning at the human end, he insists that personality shall be allowed to tell its own story, revealing itself to the eye of intuition.

¹¹Introduction to *Metaphysics*, p. 30.

What we thus discover about the essential movement of its life will prove our best guide to conceiving God.

Bergson also encourages us to fight off that tendency to "psychologise" in our ultimate conceptions of the Self, to find the only reality of spiritual life, as Hume did, in the transient flux of inward states, which attained such unfortunate predominance in the analytically-minded second half of the nineteenth century. He curtly declines to melt the Self down in a diversity of feelings and impressions. The psychologist cannot answer questions regarding ultimate reality, and to turn psychology forthwith into a metaphysic, as though the final meaning of personality could be elicited by external analysis, is philosophically one of the unpardonable sins. His severe comment upon the school of J. S. Mill is that "however much they place the (mental) states side by side, multiplying points of contact, and exploring the intervals, the ego always escapes them, so that they finish by seeing in it nothing but a vain phantom." He ends, in one of his characteristically memorable figures: "we might as well deny that the *Iliad* had no meaning, on the ground that we had looked in vain for that meaning in the intervals between the letters of which it is composed."¹²

Probably, were Christian thinkers questioned as to what, in their judgment, is M. Bergson's highest service of faith, the majority would reply promptly: His destructive critique of materialism and mechanism as all-comprehensive points of view. His work in this reference is specially valuable for its disinterested and scientific character. It is a criticism of these philosophies from within—in the light, as it may be put, of their own ideal. Bergson disarms materialism by explaining it. He points out that it so much falls in with the natural bent of intelligence that "even when we convince ourselves of its absurdity, we are drawn to it as the needle to the magnet." The reason is that, being creatures made for action, our minds comprehend reality most easily in

¹²Introduction to *Metaphysics*, p. 27.

that form, namely matter, in which we can with least trouble measure and manage it. The intellect petrifies the real, lest the continual change actually going on in living fact should baffle apprehension, and our work be thus robbed of all purpose and achievement. Everything like explanation of thought by cerebral events; all suggestions that "the brain can produce the mind in any way that is analogous to the secretion of a gland or the functioning of an organ," Bergson abhors. He argues convincingly that if this were true, or anything like it, knowledge as a whole would become illusory. The limited series of events in the cells and fibres of the cerebral cortex cannot produce the cognition of a reality unconfined in space and boundless in time. In point of fact, the brain is an organ subservient to the directing agency of intelligence. It resembles a telephone exchange, in which different connections have to be made in accordance with different calls from the outer world. When the stimuli reach the brain, some go through automatically; others are checked and sifted before passing into action; perception means hesitation, choice, the making of distinctions. Thus the brain, Bergson holds, is to be regarded as a motor mechanism, fitted for the reception and transmission of movement; it is the mind's tool, not its creator or sustainer. Nor has biology any use for a theory which, like materialism, would make biological science an impossibility. For materialism is openly at war with the fact that a living creature represents far more than the immediate effect of an immediate past; "we see in it the preservation and activity and continuity of an illimitable past." If there were nothing but matter, the accumulated storage of organic memory, so to call it, would be unintelligible.

Still more impressive, perhaps, is Bergson's handling of pure mechanism, which he exhibits as impotent to explain even physical events, not to speak of definitely vital phenomena. The true view of things, he protests,

cannot be "a vast mathematic, a single and closed-in-system of relations, imprisoning the whole of reality in a network prepared in advance."¹³ The universe is a scene not of being simply, but of true becoming. The whole is shot through with original and originaive change. Things, when made, are not stereotyped for ever; they are a-making and to be made. Life presents itself as a continuous generation, in and through which is ever being born the new, the unrepeatable, the infinitely full of promise. Progress depends on a sort of inner spring, urging all things towards life, and towards a more fully developed life. Just for this reason, what is forthcoming can never be calculated or budgeted for in advance. The delusion that it can arises simply because intellect, which people usually apply to the problem, is adapted solely for the cognition of matter and of necessity fails to apprehend movement; it knows reality in the static form we call matter and not in the flowing form we call life. Intellect, indeed, is thought arrested and standardized at a certain stage of its development; it has been evolved not for the purpose of insight but for action—to canalize, as Bergson puts it, the directions of our activity. Inevitably, then, it transposes everything into mechanism, which is hopeless when the phenomena are vital. If the keynote alike of thought and of reality is spontaneousness, originality, creative change, then no form of apprehension which is orientated towards the repeatable, and must on principle neglect what is unique, can be just to the fact of the world as biology and self-consciousness reveal them. Without pronouncing on this specific view of intellect, we certainly may take Bergson's argument as proof that higher categories than those of mechanical equivalence are required to interpret the events of organic, and still more of conscious, life.

These considerations, I think, cast light upon two great and ancient problems. If the modern mind could be delivered from the haunting obsession of a world pre-

¹³Introduction to *Metaphysics*, p. 71.

determined in all its parts by a purely mechanical scheme of forces, we might be able to look with new understanding at the familiar questions of "miracle" and "freedom." On mechanistic presuppositions, obviously enough, the very conception of miracle is meaningless: nothing new really ever happens, and history itself is nothing more than the gradual self-exhaustion of a pre-arranged mechanical system charged with potential energy. Novelty is ruled out *ab initio*, therefore also the specific kind of novelty to describe which religious men have chosen the word "miracle." But according to Bergson, who claims to have observation and reflection on his side, the world is all novelties together. Does this make Divine preferential action more credible or less? To me it seems to make it distinctly more credible. It permits us, that is to say, to regard the universe as open to the Divine activity. The future is not given in the present, it is unwritten, waiting to be written; it is not a scroll slowly unfolding itself, but, for religious faith, all things are in the hand of God who creates by bringing continually to new birth what is not merely unforeseen but, for us, unforeseeable. In that case, one question well worth asking will be whether, at a particular point in history, the new fact vouchsafed to the world may not have been a transcendent Personality, charged with Divine redeeming life and love. It is a question which Bergsonianism of course cannot answer in the affirmative, any more than could its speculative predecessors: but at least it fortifies the mind to realize an end that the negative objections of the past, which in the main rested on mechanistic assumptions, have thus from a fresh point of view been proved untenable, and that to concede their truth would be fatal to a very great deal more than to the supernatural against which they have usually been directed. It would be fatal above all, to the moral interpretation of history.

Bergson's attitude to freedom is peculiarly his own, though in certain ways, I feel, it recalls the distinction of

noumenal and phenomenal in Kant. Life, for Bergson, as we have seen, is unceasing creation, and consciousness is life at its highest point. We need not therefore be surprised to find that no one has ever asserted more emphatically the reality of freedom as a fact. "Consciousness", he writes, "is synonymous with invention and with freedom. Now, in the animal, invention is never anything but a variation on the terms of routine. * * * With man, consciousness breaks the chain. In man, and in man alone, it sets itself free. While at the end of the vast spring-board from which it has taken its leap, all the others have stepped downwards, finding the chord stretched too high, man alone has cleared the obstacle."¹⁴ Action, as we know it, as we launch ourselves into it, is liberty. "We are free," he says, falling into a more familiar groove, "when our actions issue from our entire personality, when they are its expression, when they have to it that indefinable resemblance that one finds often between the artist and his work."¹⁵ Elsewhere, however, he explains that by this he by no means intends simply that freedom is to be dependent on oneself just as the effect is dependent upon a cause which determines it necessarily, and that while he rejects the idea of a free act being preceded by the equal possibility of two contrary manifestations of the Self, he holds strongly that the free act is original and under pressure, would not entirely disown the conception of the *liberum arbitrium*. In a sense, it is true, Bergson would say that we share our freedom with all that lives; yet in our form of life is registered the greatest amount of free creative power that the life impulse has yet evolved. For this philosophy of change Wildon Carr pleads that it is the "final refutation of the Calvinism which has weighed heavily on the human spirit."¹⁶

But while Bergson withstands the determinist to the face, and affirms liberty as the constitutive fact of life,

¹⁴*Creative Evolution*, pp. 278-9.

¹⁵Quoted by Le Roy, p. 74.

¹⁶*Philosophy of Change*, p. 196.

he warns us with no less emphasis that to theorize freedom is to extinguish it. We are free, for we are alive; we assert our freedom by acting freely, but to explain it is impossible. Strictly it is indefinable. The necessitarian is an intellectualist; and the intellect, he points out, "will always perceive freedom in the form of necessity, it will always neglect the element of novelty or of creation inherent in the free act."¹⁷ Try to argue the question with the necessitarian, nay, try even to **state** the problem of freedom, and you have fatally prejudged the solution in a deterministic sense; you are done for, because you have not rested content with asserting the bare fact. This is surely unfair to Bergson's own argument, which, after all, is addressed to our intelligence, and seems to me to contain a thoroughly convincing refutation of necessitarianism; but it is interestingly similar to the intuitive conviction of the religious man that grace and freedom are both operative in the experience of salvation, and need not each be pared down in accommodation to the other, while yet we possess no rationalizing insight into the mode of their coalescence. Their oneness we can experience, but to explain it is beyond us.

I should venture to urge something like the same objection with reference to another feature of M. Bergson's general argument. Not merely, as we have already seen, does he repudiate mechanism; he tries Finalism also and condemns it, and thereby, as might appear, the whole teleological view of things. His ruling is based on the ground that to conceive the universe as the working out of a preconceived plan or purpose, drawn in detail beforehand, is no better than inverted mechanism. But whether we can or cannot divine exactly how Divine purpose is fulfilled—the apparatus or mediation of fulfilment, I mean—the **fact** of purpose is surely as impossible to deny as the fact of freedom. In such matters, we can only use the principle of analogy, moulded on our own highest experience; and nothing is more certain than that

¹⁷*Creative Evolution*, p. 285.

the facts of life and mind cannot be truly described except teleologically, that is to say, as activity directed towards some end. So that Bergson cannot really reject Finalism in the same sense as he rejects mechanism, or in the same unconditional way. Even from his own standpoint, it must be incomparably nearer the truth than the other. For one thing pure mechanism has no place in human experience: we therefore rightly reject it as an interpretation of the world. On the other hand, Purpose is native, central and organic in our experience at its best and highest; accordingly it is a conception we are bound to take with us in our efforts to interpret the ultimate relationship of God and the world. Further, if this world be, in Kant's phrase, "a vale of soul-making," no kind of mechanism, inverted or other, can be supposed equal to so high a task. And that the End of the Absolute, or God, is the creation of finite personalities, fundamentally kindred to Himself, remains the last outcome and conclusion of every spiritual interpretation of the universe. Let us by all means banish from the Divine purposive action all ideas of contrivance—of a search for, and skilful or laborious adjustment of, means to end—for this, as it has been expressed, "evidently implies a pre-existing or independently existing material whose capabilities limit and condition the realizing activity."¹⁸ But the thought of End or Purpose is not indissolubly bound up with this feature of finite action, nor does it necessarily imply the mechanical realization of a programme arranged beforehand. As Professor Pringle-Pattison has said, in our application of this, for us, supreme category to the Divine guidance of all things, "certain features of finite purpose it is to be presumed, must fall away; but when these are dropped, there may still remain a fundamental attitude of will (perhaps even of desire) which cannot be more fitly designated in mortal speech than by the time-honoured category of End or Purpose."¹⁹

¹⁸Pringle-Pattison, *The Idea of God*.

¹⁹*Ibid.* p. 323.

Two problems remain to be briefly treated of, immortality, and the difficult theoretic question of intuition. I do not know that M. Bergson has anywhere in print dealt fully with the question of immortality; but he is quoted as saying that "we have no repugnance in supposing that consciousness will pursue its path beyond this earthly life," and Mr. Carr reminds us that "in his presidential address to the Society for Psychical Research" M. Bergson expressed his view that "the survival of individual personality after death is so probable as to compel belief in the absence of any positive disproof."²⁰ His philosophy may be read as in harmony with the Christian hope in two points of detail: first, it suggests that beyond death as in this life soul is inconceivable except as united, in active fashion, with that which for lack of a better name we are compelled to call "body." And again, Bergson insists that unless the individual histories apparently broken off at death have their continuity preserved on the further side—just as elsewhere in living reality the whole past is preserved—the universe would be the scene of quite unintelligible waste. It would be very unwise, however, to hail M. Bergson as a preacher of the full Christian message regarding the future life. For one thing, he manifestly considers immortality to be only extremely probable—which is very far from being the same thing as the "full assurance of faith." And also—this is perhaps the objection I have just stated in another form—the basis of his hope, with its probability more or less, is philosophical, not religious; it is not, that is to say, rooted in the known character of God. Survival by itself is scarcely fitted to evoke a "joy unspeakable and full of glory." As is evident from Hebrew and Greek thought, survival may mean persistence in conditions of a kind indescribably gloomy and abhorrent. Not "that" but "what" is here the crucial question; and the content we Christians assign to immortality must be drawn from the revelation of the Father vouchsafed to us in Jesus.

²⁰Philosophy of Change, VIII-IX.

M. Bergson's idea of intuition, as you are aware, has been the subject of very ample debate. Intuition, for him, means penetration by insight into the spontaneous movement of life. It enables us to see into the life of things, to know as it were from the inside that which is given immediately. Above all, through intuition we are able to distinguish between the psychological conception of time (true duration), in which all moments are qualitatively different and cannot be taken for each other, and which forms, as Bergson mysteriously puts it, "the very stuff of reality," and on the other hand the mechanical or mathematical conception of time, in which it consists of identical moments, any one of which can be substituted for any other because they differ only numerically. Intuition we best understand by contrast with intellect. Intellect, or as it may be otherwise named, understanding, is bent on analysis, sorting different aspects of the given under concepts; it is *post mortem* dissection at the best; whereas intuition is to place oneself in the living stream of fact, "to feel", as it has been put, "the palpitating of the heart of reality." We must form, Bergson tells us, "fluid concepts, capable of following reality in all its sinuosities." It would be impertinent in me to enter here upon the multifarious criticisms which have been passed upon this idea from the strictly philosophic point of view—often, as I think rightly. It has been objected, for example, that nothing *can* be immediately given without the incipient action of conceptual thought, that consequently intuition and intelligence cannot form an absolute opposition, that intuition also is vitally related to practical life, that intellect is itself creative, that what intuition is cannot be explained clearly because language is intellectual through and through. But, leaving these technical matters, I should like rather to point out that in one aspect what Bergson calls intuition is simply what, in religion, is known by the more familiar name of "faith." William James had this in view when he said that what Bergson calls us to is "putting off our

proud maturity of mind and becoming again as foolish little children in the eyes of reason. But difficult as such a revolution is (he adds) there is no other way, I believe, to the possession of reality." Faith also is an inward, living knowledge of transcendent things beyond the reach of discursive understanding; it is an apprehension of what cannot be rationalized, into which we enter by sympathy, making ourselves one with it in order that we may know. Hence intuition, as a technical Bergsonian idea, may serve to remind us of the distinction, which religion can never afford to forget, between knowing by theory and knowing by experience, between the external analysis of a faith whose joy one has never tasted and a personal participation in its recreating and inspiring life. It has been defined as "redeemed reason," laying hold of supreme truth by the intuition of love and the penetration of a stricken conscience.²¹ Not that faith need take over the defects we have found in the Bergsonian intuition. It must not be the precise contrary of intelligence, nor, with the New Testament in our hands, can we truthfully represent it as proceeding by a movement at bottom quietistic and Neo-platonic—away from the world into the depths of our own being, to seek and find the actual reality of existence in the contemplations of subjective fact.

Looking back, we may perhaps agree to find the most valuable contribution of Bergsonianism to religious thought in its destructive analysis of mechanistic fatalism, in its plea for intuitive knowledge, and in its vindication of spontaneity as an indubitable element in the reality presented in actual experience. It is a large and valuable service. But when we ask whether the Bergsonian philosophy is an adequate exponent of our ultimate convictions, and may legitimately be laid down as the speculative substructure of Christian thought, the answer is much less clear. Certain unquestionable deductions from its utility for that high purpose have to be made. Of these let me treat briefly.

²¹G. E. Hermmann, *Eucken and Bergson*, pp. 211, 207.

An enemy might protest, I think, that Bergsonianism and Buddhism are in essentials closely akin, inasmuch as each proclaims that there is no such thing as Being—only Becoming. Reality is a flux; nothing abides. Time is the very stuff of all existence. I do not feel that on the whole this charge could be sustained; but certainly Bergson has laid stress so exclusively upon the continuity of change as to obscure the companion truth that change is intelligible only by contrast with the permanent, multiplicity by its difference from, and essential relation to, unity. His complete reaction against the idea of the immutable has gone so far that I do not think it would be unfair to say that at times his language actually suggests that the conception of a fluid thing must itself be fluid.

The point at which this difficulty becomes crucial is the Bergsonian idea of the Divine. He seems to teach the doctrine of "a growing God." Not perhaps in explicit terms. "God," he does say in one passage, "God, thus defined, has nothing absolutely finished in his essence. He is unceasing life, action, freedom. Creation is not a mystery: we experience it in ourselves when we act freely."²² But in this there is nothing, so far as I can see, that could not be paralleled from writers of the most orthodox schools as they endeavor to set forth one great aspect of the truth—as they strive, that is, to bring the Divine activity into some real and positive relation to changes within the world. But when we turn from express statements to the implicit logic of Bergson's thought, our conclusion may well be different. His principles, when prolonged into the highest sphere, seem to plunge the Godhead into the stream of change, inevitably making Him the subject and, as it were, the victim of time. God ceases to be in any sense independent of, or transcendent over, the world. In various quarters recently the idea of a finite God has been put forward, usually in connection with the philosophical theory of Plural-

²²*Creative Evolution*, p. 262.

ism; and of course the point at which this touches Christian faith most acutely is that of Providence. From Bergson's works we receive the impression that what falls in best with his general principles is the notion of God as restricted in knowledge and moving forward into the future, as we do, more or less in ignorance of what lies ahead. I observe that Bishop D'Arcy, arguing recently on these lines, has written: "We are included in a single, all-comprehending Life. It may be that, for Him also, the precise form of the future is, as yet, undetermined."²³ This, I am convinced, is bad philosophy; but there is no conceivable gain in philosophical completeness which would not be too dearly purchased by the sacrifice of religious faith in Providence in the fullest sense. The Father of Jesus Christ is One who knows all, and to whom all things are possible; and it ill becomes a philosophy which has unceasingly protested against sacrificing life to logic, thus in the name of theory to deprive religion of its most fundamental conviction. We Christians cannot believe in a God who is nothing more than the ocean-tide of Life forcing its way up the creeks of the future, blindly feeling for the path of least resistance. In saying so we do not forget all that Bergson's victorious polemic against mechanism may suggest as to the powers of self-renewal with which the universe is charged. God, we also believe, is infinitely strong to recreate. To Him the past is no fate; it is the pre-supposition of triumphant advance, carrying forward the accumulated increment of what is bygone into a creative present.

When we demur to the notion of a finite God, it is not I hope with the meticulous dismay of a narrow orthodoxy. Too often, as we read Bergson's entrancing pages, we become conscious that in his anxiety to dethrone the idol of Determinism he goes very near enthroning Chance, or, as he would say, "radical contingency" in its place. If purpose be absent from the action of that universal

²³God and Freedom, p. 219.

Life-impulse which functions as God in Bergson's thought, and if, as apparently must follow, we ascribe to God moods identical in quality with what we know as "suspense," the confusion of baffled plans, and readiness to change His mind under the compulsion of circumstances, it is difficult to see what is meant by describing the universe as under Divine control; and to represent this as a development of Bible religion, and a development true to type, would indeed be fatuous. It seems to me impossible to override the testimony of the religious consciousness on this point. To regard God as an "only half-aware life-force" is to remove the foundation-stone of Christian joy and peace. Far better to accept frankly the antinomy or paradox implicit in the facts: admitting that spontaneity and creative freedom are somehow an irreducible element in the life we live, yet claiming openly, with the faith of every age, that underlying and overarching all is the supreme sovereignty of God. How the two finally are in accord, we cannot tell; but antinomy is not an accident in religious thought: it belongs to its essential and constitutive fibre. As a recent writer has observed, "At our level of thought, the inclusion of an element of contradiction seems to be a sign of reality and of largeness of view rather than of error."

Two great omissions in M. Bergson's work, it appears to me, must be filled up, at least in outline, before we shall be able to say how far he is going to help the Christian thinker. In the first place, he has not yet explained to us his conception of that specific kind of reality we call history, and its value for a completed view of the universe. This is perhaps natural in one whose work began from the side of mathematics, later advancing to the problems of biology. His method, we must remember, has been to concentrate upon one specific problem at a time. His day for writing on the meaning of history has not yet arrived. Perhaps we can already discern points in his thought to which it will not be difficult to fasten a positive evaluation of history, as the tissue of past events,

and one which may help serious men in the terribly severe task of discovering a universal and eternal significance in concrete items of the time-and-space series. For one thing, as we learn from his **Introduction to Metaphysics**, Bergson is a radical opponent of the Platonic and Neo-platonic tenet according to which the invariable, the unchanging is the sole reality, while what happens is but "a receptive and shifting image of immobile eternity." "The whole of the philosophy which begins in Plato and culminates in Plotinus," he adds, "is the development of a principle which may be formulated thus: 'There is more in the immutable than in the moving. * * * Now it is the contrary which is true.'"²⁴ Over and over again he insists that we must permit actual life to dilate our thought to its own scale; philosophy is a systematic expansion of our minds, an ever-renewed effort to transcend our ideas up to date. If the surprises of fact should demand it, we may have to create new concepts, perhaps even a new method of thinking. Intellectual inertia—what Professor James used to call philosophical old-foggism—must not be allowed to stereotype our categories. One can perceive how kindly the relation might prove to be between this sort of thinking and the idèa of Divine revelation, or at all events the conviction that human history has a value for God. Revelation is nothing if not a flat denial that what is must be for ever. It means that God can accomplish what is new and put forth ever increasing resources for the world's deliverance, so that man is not condemned eternally to pour all possible experience into pre-existing moulds. In particular, this unfettered and open-eyed recognition of novel fact is an encouragement to all who need it, to claim for Jesus Christ an unshared and unprecedented place, and if necessary, to urge that no familiar humanitarian concept can do justice to His absolute significance. If the past is no standard for present or future, because "each moment brings something new, something that never was

²⁴P. 64.

before," then there is room in the universe for a real Divine self-bestowment in Jesus, who escapes from and passes beyond all that in the light of a pure empirical inspection of humanity might antecedently have seemed possible.

The deepest reason, however, why M. Bergson has left history untouched is that he has not yet chosen to deal with the problems of morality. It might perhaps be well if occasionally he reminded his readers that an interpretation of human life which takes no account of morality can be nothing more than a fragment. Amongst his more unquestioning adherents, certainly, there are those who badly need this reminder. To say, with one of them, that "there is only a difference of degree and not of kind between an atom of hydrogen and a human soul," or again that insects "are in exactly the same relation to the activity of life as we are," is to propound statements containing so small an ingredient of truth as to be virtually indistinguishable from nonsense. Bergsonianism, thus far, is the characteristic philosophy of a biological age, and while in itself this represents a notable advance beyond the dreary and repellent negations of materialism, inasmuch as it teaches the use of perpetually higher categories, and proves the impossibility of reducing vital processes to terms of mechanism, since to describe the behaviour of anything that lives we must pass to another range of conceptions altogether; yet it would be the height of unwisdom to repeat the old mistake by suggesting that biological categories are adequate to the distinctively human experience. No doubt in one sense "history" is a biological conception. The living being has a past, which persists as a vital moment in the present, its nature at any given point resuming, as it were, its whole bygone development, so that its reaction upon environment is largely determined by the experience it has traversed. But this is not enough. It implies indeed a capacity of learning; in some sense it means progress through the integration of past change in the accumulat-

ed present; but so far there is no trace of that *sui generis* element of human life known as the good, the right, the feeling or judgment of obligation. In all likelihood M. Bergson would not deny this; I have not brought it forward by way of refuting him; but rather in order to explain why the conception of history in the deepest sense has as yet no place in his thought. But we should not be much better off if the specifically human values were ultimately to be dissipated in biological, instead of physical, terms; a man dies equally whether he is hanged or shot. Neither biology nor physics can appreciate the meaning of God, or redemption, or faith and hope and love.

In conclusion I can only mention, without dwelling upon it, a subject full of fascination for the philosophical theologian, I mean the resemblances of Hegel and Bergson and their respective bearings upon faith. The resemblance is closer than we might suppose. If we take Bergson's master principle, as stated by Mr. Wildon Carr, the principle, namely that "the fundamental reality is life, that life is an original movement generating an order the inverse of itself,"²⁵ we might just for the moment be listening to Hegel. They agree in offering us the principle of advance through contradiction, or the distinction of inseparables; for both the pulse of thought beats with the pulse of things when we behold life as a development proceeding through division to a truer unity—a development which alone makes intelligible the fullness and richness of the world. It may well happen, should Bergsonianism exhibit the gift of proselytism and create a school, that before long, like Hegelianism eighty years ago, it also will split into two wings, a Right and a Left: one more friendly to Christian faith, the other increasingly negative and hostile.

²⁵Philosophy of Change, pp. 183-5.

BOOK REVIEWS

I. BIBLICAL.

Peake's Commentary on the Bible. New York, Thomas Nelson & Sons. London, T. C. & E. C. Jack, Limited, 1920. pp. 1,014. \$4.00 net.

This is a new and notable commentary on the whole Bible in one volume. It is edited by Arthur S. Peake, M. A., D. D., Professor of Biblical Exegesis in the University of Manchester, England, with the assistance for the New Testament of Principal A. J. Grieve, M. A., D. D., of the Congregational Hall, Edinburgh. A staff of sixty-one contributors imparts to it certain special features of value and attractiveness which make the volume, indeed, a complete companion to the Bible, with over one thousand double column pages and with maps, full index, bibliographies, etc. It is a careful and candid attempt to set forth the present results of intensive modern Biblical study. Each of the sixty-six portions of our sacred book is dealt with by some independent, reverent and constructive scholar. Three general articles deal with the nature and significance of Scripture, the literary characteristics of the Bible and the Holy Land. The rest are so arranged that first the languages, the collection of the books into a sacred canon, the restoration of the text and the historical development of the literature are described. Then follows history, not of Israel or of the Church only, but of the world in which they were placed. A special value of the book is its emphasis upon Biblical Introduction, that is the explanation of each book as a whole, the questions of time, occasion, authorship and purpose. More than ever the serious reader today desires to deal with the individual books of the Bible in their entirety—who wrote them, when, why, etc. About these and kindred questions there has sprung up a vast and valuable

literature which is in a degree drawn upon and here made available. The supreme value of this, as of all such books, lies in the help it gives us to a fuller appreciation of how God's revelation through Israel advanced to its culmination and fulfillment in the Cross of Jesus Christ. He purposed the consummation that came through the Cross. Dr. Stryker seems justified in saying in the introduction: "Who studies this commentary must be grateful for the devout scholarship which makes possible a much widened view of the records which Divine Mercy has provided for the confirmation of intelligent faith."

GEO. B. EAGER.

The Pharisees and Jesus. The Stone Lectures for 1915-16, Delivered at the Princeton Theological Seminary. By A. T. Robertson, A. M., D. D., LL. D., D. Litt., Professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, author of "A Grammar of the Greek New Testament in the Light of Historical Research," "Epochs in the Life of Jesus," etc. New York, 1920. Charles Scribner's Sons. 189 pp. \$1.75.

Many thousands of Dr. Robertson's students remember his vivid characterization and resentment of the Pharisees as one of the most impressive and abiding features of his often dramatic instruction. They will be glad in this volume to be able to study these truly remarkable religious leaders with a thoroughness not possible in the Seminary classes and in the light of exhaustive research and the widest examination of the now voluminous literature dealing with this sect—certainly one of the most notable sects ever produced by any religion.

There is an extensive controversy among modern scholars over the Pharisees ranging all the way from almost unqualified praise for them as teachers of religion and ethics to extreme denunciation of them as unmitigated hypocrites. Dr. Robertson has taken account of all this and has maintained a good balance all the way.

In his discussions Dr. Robertson's first interest is in Jesus, as it ought to be. It was in resistance of the Pharisees' efforts to capture, compel or silence Jesus that much of his character and teaching came to light. In the analysis of this book we get, therefore, some fine expositions of Scripture and of the spirit and message of the Master.

Delayed by the war it is good at length to get this scholarly study in print. It is a volume in the "Studies in Theology" series.

W. O. CARVER.

The Christian Adventure. By A. Herbert Gray, M. A., D. D., author of "As Tommy Sees Us," etc. New York, 1920. Association Press. 134 pp. \$1.25.

The author misjudges his own product when he begins his preface by saying: "There are no arguments about the truth of Christianity in this book." I could point out to him several such arguments. The book is, as he says, "wholly concerned with the preliminary question 'What is Christianity?'" "Wholly," but not exclusively. For the obvious purpose is, by defining Christianity for open and inquiring spirits, to grip them with its satisfying power and compelling truth. He hopes that what he has written "may at least suggest to some that Christianity embodies the one summons to men and women that is adequate to this humanity and that offers to the race the one hope of solving all the problems of civilization." The method is to give a clear statement of the ideals and of the personal experience and appeal of Jesus. The title suggests at once that this is a work along the line of pragmatic apologetics, of which we get a good deal nowadays. It is this, but it is more. Its pragmatism is only in its approach and its method. Its substance is far more profound and secure than any mere pragmatism could give.

Jesus is its theme—Himself, His ideals, His message, His power. It is one of the freshest, most original, most vital and

should be one of the most effective interpretations of Jesus Christ.

It will be possible, it may be inevitable for thoughtful readers, to find fault with the statements or the omissions here and there. Those whose religion must all be in terms of recognized doctrinal statements will be confused and bewildered if they are not offended and disgusted. But men and women who can recognize truth and power and rejoice in their new dress will be refreshed and inspired by the discussions.

There was no sufficient reason for the author categorically to affirm that "the Sermon on the Mount" and "the Johannine discourses" are not formal addresses of Jesus, especially since he cannot know this and it has no definite bearing on his discussions. He uses the unfounded tradition about Mary of Magdala which identifies her with the forgiven harlot.

W. O. CARVER.

II. HISTORICAL.

Life of Benjamin Disraeli, Earl of Beaconsfield. By George Earle Buckle in succession to W. F. Monypenny. Vol. V, 1868-1876, pp. XII—558, price, \$6.00. Vol. VI, 1876-1881, pp. 712, price, \$6.00. Both volumes adorned with portraits and illustrations.

These two volumes bring this magnificent biography to its completion. It is a colossal work of nearly 4,000 pages. Its size is at once its chief virtue and its principal fault. Few men in this day will take the time to wade through the vast amount of material which it contains, since the general characteristics of Disraeli, the salient facts of his life and the general lines of his political policy could be easily compressed into one volume no larger than the smallest of these six. On the other hand the size of the work makes it a historical thesaurus for those who have the leisure to go through it carefully as well as for the his-

torians of that period of English history spanned by the life of Beaconsfield.

The general plan of these later volumes is to quote very extensively from the voluminous correspondence of Disraeli, both his own letters and those of his correspondents. He was a diligent and brilliant letter writer, revealing both his innermost thought and his most intimate feelings as well as outlining his political plans. The plan, therefore, reveals both the personality of the man and the character of his work with a fullness of detail and a vividness of portrayal that have been rarely equaled in modern biographical writing. The reader feels as if he were living in the midst of those great years enjoying the privilege of observing behind the scenes and overhearing the conversation of the great characters that were fashioning the history of England and much of the rest of the world in that period. He sees the great and mighty in the midst of perplexity and uncertainty, he sees them torn hither and yon by the same passions of personal likes and dislikes as he knows smaller people to be moved by. The general effect of the biography is to make the fashioners of the world's life exceedingly human in all their characteristics.

The fifth volume deals with the years 1868 to 1876. It was perhaps the greatest period in Disraeli's life. It saw his defeat in 1868 but his return to power in the early seventies when he carried through certain conservative reforms at home and launched upon the most imperialistic elements of his foreign policy. He was the leader of the Conservatives and the Imperialists, the opponent of Gladstone at all points and during this time he had the satisfaction of defeating his great rival again and again. These struggles are admirably portrayed in this volume. In this same period he lost his wife who had meant much to his happiness and success and to whom he was passionately devoted. It was a severe blow to him but her place was in part supplied by a number of lady friends with whom he maintained an active correspondence. He was also made Lord Beaconsfield and transferred to the House of Lords. He

stood very high in the favor of Queen Victoria as is shown by a great number of letters that passed between the sovereign and her responsible Prime Minister. Indeed her confidence in him went so far that she sometimes consulted him about perplexing questions when he was no longer in office. His conservatism and his imperialism both appealed to her.

Volume VI covers the last five years of Disraeli's life. He was already aged but still vigorous in mind and wonderfully alert. The Congress of Berlin which met in 1878 probably marked the highest point in his career. The dominant figures were Bismarck and Disraeli but the latter was probably the more influential of the two. He brought England up to an almost unrivaled position of power and influence through his work at this great gathering. Bismarck said of him, "The old Jew, that is the man."

Disraeli was a conservative in domestic policies and an imperialist in foreign politics. Salisbury said of him, "Zeal for the greatness of England was the passion of his life."

Beaconsfield was one of the great characters of the nineteenth century. His entire career was a romance. Every student of the century will necessarily give large attention to his life and work. In doing so this biography now completed will be the chief source of information.

W. J. MCGLOTHLIN.

Marian Fear's Summer. By Margaret Ashmun. New York, the Macmillan Company, 1920. 239 pp. \$1.75.

One of the numerous good books for girls by an author whose books can generally be depended on to have just such qualities as this one possesses: nice and interesting characters; a plot formed on a series of quiet but entertaining incidents, a hint of good natured humor and especially a power of enlisting the reader's sympathy for and interest in the every day people and the every day things that happen to them.

The Essentials of Christianity. By Craig S. Thoms, Ph. D., Professor of Sociology in the University of South Dakota, author of "The Bible Message for Modern Manhood," "The Workingmen's Christ," etc. Philadelphia, 1919. The Judson Press (A. B. P. S.). 347 pp. \$1.25.

This work commends itself for at least three qualities: It is thoroughly modern in the best, the positive, sense; it is fully sympathetic with the questions that vex many and especially youthful souls; it is eminently practical.

For the author the practical is always to the fore. He is not at all concerned to defend a theoretical Christianity. It is a fault of the book that it encourages a disregard for theology and for definition that tends inevitably to cultivate content with superficiality. The purpose is quite clear to a mature student and quite commendable. The author would put mere theories and dogmatic formulas in a place of such relative inferiority as to remove anxiety from the hearts of those who are vexed with questionings of their traditional teaching or notion. Thus far well.

By all means let us get down to reality, to vitality, to experience. It remains, however, that definitions promotes clarity and conviction and help on to aggressive action. If the author neglects this side it is not because he lacks genuine interest in a vigorous Christianity but because his interest and his method prevent his seeing as widely as one might wish.

One will hardly find a more readable outline of Christian principles, nor in so brief a compass one better suited to its end of stimulating and encouraging active faith.

The nine "essentials" are interesting for what they are and for their omissions: Faith, God, Christ, Evolution, the Bible, Prayer, Immortality, the Church, Co-operating with God, Hope and Love are included, actually though not explicitly in Faith, which leaves some confusion. Regeneration ought to be more definitely set forth.

The views of the Bible are quite helpful but not very accurate in some parts.

The author sounds a note of clear, strong appreciation and praise of the Church at every turn where it appears.

The work is to be commended as one of the very best practical volumes in elementary apologetic.

W. O. CARVER.

III. SOCIOLOGICAL.

The Social Gospel and the New Era. By John Marshall Barker, Ph. D., Professor of Sociology in Boston University School of Theology. New York, The MacMillan Co., 1919. 232 pp. \$1.75.

Mr. Henry C. Sheldon, who writes the introduction to this volume, refers to its "comprehensiveness" and "balance." In this he is correct. It is a very sane book. The author is not given to extreme or one-sided views. He emphasizes the social meaning of the gospel but he does not forget its individual meaning. He insists that it aims at the transformation of society, but puts emphasis upon the fact that it must advance toward that end primarily through the conversion of individuals. In the program for Christian service which he suggests he mentions first "individual evangelism." He recognizes the great work which Christianity has done in the past in combating and overthrowing social evils, but he calls attention to the fact, which can hardly be gainsaid, that the church in the past has been too negative in its social efforts; and insists that it should become more constructive, devoting more effort to prevention.

It is a wholesome book. It must be said that it presents no new truth and does not look at the old truth from a new point of view. Nevertheless it will help to strengthen the social conscience and clarify the social thinking of its readers.

C. S. GARDNER.

My Neighbor the Working Man. By James Roscoe Day, Chancellor of Syracuse University. New York and Cincinnati. The Abingdon Press, 1920. 373 pp. \$2.50 net.

Chancellor Day needs to say that he has "written this book in no spirit of antagonism to the American working man." For notwithstanding the friendly title and numerous kindly expressions throughout the book, the tone and temper of it seem to this reviewer to be rather distinctly antagonistic to organized labor. Not that the author objects to the organization of working men, but he finds fault so continuously with the attitude and policies of organized labor as to leave the impression of unfriendliness. On the contrary his words of condemnation for the sins of organized capital are so few and indefinite that one can only conclude that his sympathy lies almost wholly on that side. It is likely, therefore, that the book will not have much influence with laboring men and will only add to the unfortunate conviction of many men of that class that the church is lined up against them.

C. S. GARDNER.

Steps in the Development of American Democracy. By Andrew Cunningham McLaughlin, Professor of History, University of Chicago. New York and Cincinnati. The Abingdon Press. 210 pp.

This volume is the first series of lectures on the Bennett Foundation at the Wesleyan University. The lectures are fresh, vital, illuminating. Nowhere, so far as this reviewer is aware, can there be found in such a compact form so satisfactory a presentation of the essential nature and true progress of democracy in America. Beginning with the emergence of democratic principles in the Colonial period the deepening and enrichment of the meaning of democracy is traced through successive stages down to our own day. At first the concept of democratic liberty was negative and the sphere of its application was mainly political life. Steadily it has become more and more positive in

content and is dynamic in all spheres of life—in the religious and economic relations of men as well as the political. “So all-permeating is a principle of political organization, or so single are the thoughts of men that the logic of a political system affects ethical conceptions, social relationships, ecclesiastical organization and theological tenets.”

It is delightful in these days when so much that is commonplace and superficial is written about democracy to find a book like this.

C. S. GARDNER.

Education for Democracy. By Henry Frederick Cope. New York, 1920. The Macmillan Company. 275 pp. \$2.00.

Dr. Cope is one of the most diligent and balanced students of education in our country. Long time a leader in the work of the Religious Education Association, he has written some good books. The present volume lays hold on the great current problem of the making of democracy. He gives to the term a high, spiritual definition. He conceives of the two ideas for making of democracy a worthy, working social order, as legislation and education. He is committed to the latter. In a score of chapters he presents all phases of the great subject, laying stress at all points on the moral, the religious, the ideal elements.

Nothing is more important just now than learning how to build a true, democratic social order. This book will help every worker at this glorious task. It is not a book of abstractions and of glittering generalities. It grasps well and analyzes its problems and points the way to definite, practical ways of dealing with them. The intelligent reader will be able thus to follow, to criticise, to adopt or to adapt. It is a constructive work.

W. O. CARVER.

IV. SERMONS AND OTHER MESSAGES.

Evangelistic Sermons. By J. W. Porter. Fleming H. Revell Co., 1920. \$1.50 net.

Dr. Porter has been a busy pastor in a large church for years but has been much sought. He is a great orator, an energetic worker and is considered by many to be one of our great preachers. The sixteen sermons which constitute this small volume are selected from the large number of evangelistic sermons preached by the author during his useful ministry. In this volume the old, fundamental gospel themes are dealt with in the usual way. Such themes as "Sin," "Faith," "Repentance," "Heaven," "Hell," "Judgment," etc., are forcefully presented. These sermons are not written sermons in the technical sense. There is more of the "rapid fire" of the preacher than the finish of the scholar. The sermons are largely "topical" where any plan is followed. They are made quite readable by quotations and by illustrations taken largely out of the author's experience. The volume, while not a contribution to sermonic literature, will live and be read because of the earnest presentation of truth in its pages.

F. M. POWELL.

The Man Who Dares and other inspirational messages to young people. By Leon C. Prince. The Abingdon Press, New York and Cincinnati, 1920. 260 pp. \$1.00 net.

An appeal to Young America that originally took form in oral delivery, now put forward in book form with the hope that the messages may win as hospitable a reception from the reading public as originally they received from many audiences here and there composed chiefly of young people. From the first chapter on "The Man Who Dares," dealing with the dominant

traits of character illustrated in the careers of intrepid pioneers in the world's thought and action, clear through to the last on "The American Soldier," an appreciation of the patriotism, intelligence and courage of that "noblest specimen of the fight hero," the little volume constitutes "a human document," a book of life vision and action, which will surely prove inspirational and helpful not only to our young people who need it, but also to pastors, teachers and leaders of the young who will give it serious study.

GEO. B. EAGER.

The Menace of Immorality in Church and State—Messages of Wrath and Judgment. By Rev. John Roach Straton, D. D., pastor of Calvary Baptist Church, New York City. New York, 1920. George H. Doran Company. 253 pp.

New York, or at least some right considerable part of it, was not long in finding out that Straton had come. In Virginia this earnest, angular Georgian did not keep quiet, but he started no great sensation. When he went from Norfolk to the Calvary Church in our metropolis he almost immediately got to be a first page head-liner.

He saw the dark side of city society and its social sins and he began to make a noise. He felt that stern messages were needed and began forthwith to cry aloud and spare not. "We have," he says, had such a flood of books characterized by superficial optimism, so many sermons designed to please, crying 'Peace! Peace! when there is no peace,' that I felt even more strongly that it would be timely to bring together a group of sermons on the shortcomings of the church and the awful sins of modern society, in the light of the sterner teachings of God's word." He has a dramatic conciseness, a bold definiteness, a picturesque vividness that never fail to awake great interest. He draws on current newspaper accounts, historical events and lessons and a generous reading of the literature of reform for his material.

There are sixteen of the sermons. They are not exactly models of the homiletic art; nor types for Biblical exegesis; but they do stick to the subject and, one fancies, to the audiences who heard them. Some of the subjects are: "What Sort of Preaching Does the Modern World Need? A Frank Introductory Message," "Slaves of Fashion: The Connection Between Women's Dress and Social Vice," "Dogs Versus Babies: The Shadow of a Great Sin," "The Reestablishment of a Right Home Life, the Mainstay of the Republic," "The Great American Gambling Craze," "Will New York Be Destroyed if it Does Not Repent?" "A Real Hell for Real Sinners." These will let my reader see of what sort are his topics and I haven't found a dull page nor an unmeaning one. There are styles and manners. This is one and it will repay study in this example of it.

W. O. CARVER.

The American Red Cross in the Great War. By Henry P. Davison. Macmillan, New York, 1920. 302 pp. Illustrated. \$2.00.

No piece of work done during the great war won more universal praise than the American Red Cross and no man in the world, perhaps, is so capable of telling that story as Henry P. Davison, chairman of the War Council of the American Red Cross. In this volume the far reaching and multifarious activities of the American Red Cross in the great war are described with a wealth of accurate detail which Mr. Davison alone could give. Stories of special sacrifice and devotion, of which there were legion, had to be omitted. The history of the work was the main purpose. The author proposes to set forth "the scope, character and effect of the American Red Cross during the great war," and he carries out his aim in a great way. Every page bristles with facts dear as life to the American heart. The author not only dedicates his book to the millions of women, children and men who labored through the Red Cross, but all the royalties from its sale he gives to the Red Cross. This book should be in every American home.

F. M. POWELL.

Some Aspects of International Christianity. By John Kelman. New York and Cincinnati, 1920. The Abingdon Press. 167 pp. \$1.60 net.

During the war many American audiences welcomed Dr. Kelman as one of the best of those interpreters of the Allies' cause who came to our land. In him we came to know more definitely and intimately a virile personality and a prophetic minister. Then the Fifth Avenue Presbyterian Church brought him to New York and began the process of making him an adopted American.

He was much in demand. Besides the burden of taking up the great pastorate laid down by Jowett, he was undertaking in the first few months the "Yale Lectures on Preaching"—the Lyman Beecher Lectures—and also "the Mendenhall Lectures" at DePauw University, giving the latter also at Ohio Wesleyan. It is the DePauw Lectures which we have under review.

It is no serious disappointment if we say that these addresses bear evidence of the spontaneous assembling of ideas and expression of sentiment which a great soul produced under stress. We thus get, perhaps, an unusual opportunity to get acquainted with our author. So extensive is his knowledge and his reflection that we get matured results even in lectures professedly delivered "from fragmentary notes." Moreover we get these results in forceful and fascinating language with clear statement and frequent striking epigram.

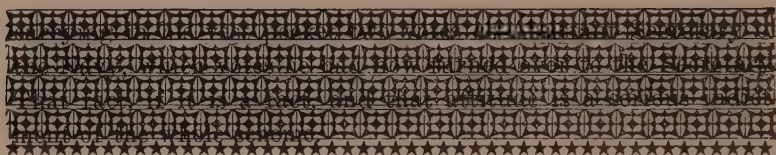
There are six of the lectures and they deal with Christianity in a rather large way, by no means limited to the international aspects, although that is a term comprehensive enough for almost any phase of Christianity. The several topics are: Rededication, Relation of Christianity to Patriotism, Individual and National Morality, A League of Nations, Statesmanship in Foreign Missionary Work, Britain to America.

The first is one of the very best, probably the best. "A League of Nations" with Dr. Kelman is *the* League of Nations, as it is with so many Americans in these strenuous days of poli-

tics. He argues for it not only in the lecture devoted to it but in others as well. One could wish that his arguments were clearer and more specific at times. As is common with the protagonists of this League he evades and confuses when he comes to the consideration of *supernationality* and the violation of the Constitution of the United States. He is more frank than some in that he gives up the argument at times and appeals to the high idealism and the horror of war as being sufficient to compel us to find some way to go in; but he is unable to say where the way lies. Very many are in just this position—supremely desiring the League and insistent that because of its great desirability some way must be found to get in without violating our autonomy and our Constitution, but always it is some one else who must find the way. That Mr. Wilson has not found it even the great majority of his partisan supporters now admit.

Dr. Kelman, in common with the current tendency, places over much confidence in the power of a mechanism for peace and in the merely negative appeal of the danger of yet more terrible war. We must get down to the sin source of all strife and we must get conviction of sin and of righteousness, as well as of judgment to come. A league of peace is a necessity but back of that must be the will to righteousness which only the gospel and the Holy Spirit can produce. Such a league must be so construed and so administered as not to fix in the hands of a very few powers the world's progress and condition simply because these few powers happen now to be "the great powers." The Wilson League does just this, unmodified. And by its provision of unanimity places in the hands of any single greedy and unrighteous nation in the counsel group the power of veto over any correction of its evil ways, whereas the council powers can, if agreed among themselves, compel changes in the status and course of other nations.





It is well for us to seek to bring the conduct of nations up to the standard of personal ethics. By all means. But one is not more pessimistic than the current course of profiteering and evasion of responsibility and of work, that is cursing our American life justifies if one questions whether our personal and commercial ethics are, after all, on so high a plane.

But we must not go too widely afield. Dr. Kelman gives us a helpful and stimulating series of lectures and they will contribute to the clear thinking and higher willing of all who will study them. He is a welcome addition to the forces of political idealism in our land.

W. O. CARVER.

V. MISSIONS.

The Rebirth of Korea: The Reawakening of the People, Its Causes and Outlook. By Hugh Heung-Wo Cynn, Principal Pai Chai Haktang, Seol, Korea. New York and Cincinnati. The Abingdon Press, 1920. 272 pp. \$1.50 net.

An inside view of Korea under Japanese occupation, annexation and defective administration is highly valuable in understanding not only Korea but the Eastern situation generally. Japan is one of the most important factors in present and future world making. In Korea she is getting experience in colonial administration. That she has been making a pretty sorry mess of it ought to be admitted by even her partisan friends. There are indications that she is learning something in that line. It is to be hoped she will learn much more. This book is full of information about the situation in that unhappy subject posses-

sion in the Eastern Empire. It gives the documentary history of Japan's progressive conquest, as well as a narrative of much of the story of maladministration. The author's primary interest is in the Christian development of his people.

W. O. CARVER.

VI. CHURCH EFFICIENCY.

Modern Church Management. By Albert F. McGarrah. Fleming H. Revell Co., New York. 215 pp. \$1.50 net.

It is coming to be increasingly recognized that the minister must be more than a good preacher. Whether in country, village, town or city, as leader of his church or churches he must confront problems of management that call for administrative ability of a high order. In this book the author sets forth the tasks of the modern minister, the demands that are made upon him, the essentials of successful church management and how results may be achieved through efficient supervision and organization. The writer makes what to many will seem unjust charges of inefficiency and moral delinquency on the part of the churches in general. They probably are not as badly off as they are pictured. But there is ample room for improvement and many of the methods advocated would increase efficiency, both materially and spiritually. The complexity of the organizations described would overwhelm the average minister with detail work should he undertake to carry them on as prescribed; and should he not succumb, the congregation would doubtless be at first bewildered and then discouraged. The judicious pastor, however, will recognize his and his church's limitations and find much that is stimulating, practical and helpful in Mr. McGarrah's discussion. Particularly valuable are the chapters on "Setting Every One

at Work," "Securing Efficient Church Officers," "Successful Church Diplomacy" and "Securing New Policies, Plans and Equipment."

G. L. DOBBINS.

Serving the Neighborhood. By Ralph A. Felton. Interchurch World Movement, New York. 153 pp. Cloth, 75 cents; paper, 50 cents.

This is one of the books growing out of the Interchurch "surveys" that is well worth while. The author wisely steers clear of "union programs" and "community church" schemes and confines himself to a discussion of what a local church can do to better conditions in country, town and city through simple forms of practical social service. The book abounds in well chosen illustrations which portray the needs to be met in all sorts of communities, the stories being true to life and seldom overdrawn. Not only will pastors find it suggestive and exceedingly interesting but young people's leaders who are seeking for expressional activities in which organized classes, B. Y. P. U.'s, etc., may engage will find many forms of helpful service suggested that will at once commend themselves as practical. The writer's appeal for the improvement of country social life through the church shows sympathy and appreciation. The chapters on "Home Making, A Christian Calling," "The New Health Crusade" and "Education Through Play" are sensible, appealing and full of human interest.

G. L. DOBBINS.

VII. THE SUNDAY SCHOOL AND THE CHILDREN.

The Why and How of Missions in the Sunday School. By William Brown. Fleming H. Revell Co., New York. 127 pp. 50 cents net.

Several books have appeared recently dealing with the phase of missions in the Sunday school and suggesting methods for making the Sunday school more effective in the teaching and

promotion of missions. This small volume by Mr. Brown is one of the best of these efforts. The author shows an understanding and appreciation of the modern Sunday school and his plans for missionary instruction and stimulation are for the most part quite practical. The most valuable feature of the book is its lists of books and other helps, carefully graded to meet the needs of various departments from the Cradle Roll to the Adults. Sunday school superintendents and heads of departments will find the book especially helpful.

G. L. DOBBINS.

Plans for Sunday School Evangelism. By Frank L. Brown. Fleming H. Revell Co., New York. 223 pp. \$1.50 net.

Instead of thinking of the Sunday school as a rival of the preaching service, or as a burden on his time and energy, more and more the pastor is coming to think of it as one of his most fruitful fields of labor, and opportunity for service in it one of his greatest joys. Mr. Brown believes in the Sunday school, being himself a successful superintendent, but he likewise believes in evangelism and the church. He rather decries the method of annual revivals as the chief means of reaching young people for church membership and instead proposes many plans for perennial soul winning. His outlines of preparation for and execution of "Decision Day" plans are simple and clear and while perhaps too elaborate for the average school, can easily be adapted in essential method to smaller schools. The form letters which he has used in his own school to good effect are printed and contain valuable hints; and his advertising schemes show originality and serious thought. This book in the hands of superintendents and teachers will undoubtedly intensify the evangelistic spirit of the school and result in great good.

G. L. DOBBINS.

The Church and Her Children. By Henry Woodward Hulbert, D. D. Fleming H. Revell Co., New York. 229 pp. \$1.50 net.

The author states that his purpose is "to emphasize the importance and the practicability of bringing child life into close contact with the vital, spiritual forces of the church." He calls attention forcibly to the distressing situation which has arisen in the churches—the absence of children from the preaching service; and then outlines some of the experiments which have been made to check this serious loss. He describes in detail the plans of several ministers and churches, particularly children's organizations such as the "Junior Congregation," the "Go-to-Church Band," the "Children of the Covenant," etc. Many of the suggestions for enlisting the children in the preaching services are impracticable in the average church, but some will commend themselves as of genuine value. His plea is not for any particular method but for a recognition of the seriousness of the situation and an appreciation of what it will mean to bring the children into vital touch with the regular services of the church. The chapter on "Music and Hymns for Children" is especially valuable and the suggestions on "Preaching to Children" are well worth while. Any one who is interested in this perplexing problem of children's attendance on the services of the church will find Mr. Hulbert's book a real contribution to the subject.

G. L. DOBBINS.

VIII. MISCELLANEOUS.

The Book of Courage. By Jno. T. Faris. J. B. Lippincott Co. 1920. 220 pp. \$1.50.

This is a dynamic little book arousing one to self-examination and action. Regardless of what one thinks of the book, he is sure to think if he reads it. The book does not have the weak or neurasthenics in mind as needing medicine, but views the need for courage in every day life and in every phase of life as calling for strong, wholesome mental food, adapted to the average man. The book undertakes to explain what courage is and to show that it is by little steps that we reach the stage of true success. The book abounds in illustrations out of everyday life to prove the positions taken by the author. It is extremely practical and while profound in its essence, is put so simply that it is of value to the average readers. It will serve as a tonic, helpful and strong, to the present day generation.

F. M. POWELL.

The Furnace for Gold. By Emma S. Allen. American Tract Society, New York. 230 pp. \$1.40 net.

Emma Allen has never written a greater story than the one told in the pages of this volume. It is such a delightful experience to find a story which takes you through part of the great war and still maintains the Christian ideal throughout. So much of the stuff written during and since the war sanctions the violation of every principle worthy of reverence that one welcomes the ideal demanded by our fair author in "The Furnace for Gold." The story grips you from the first sentence

and holds to the end. It is a story which should be read by every young man and woman. One will have little trouble in finding Lawrence Redfield every day; a great many also like Violet in her earlier married life. But the sanity and depth of character in Miriam Westover make all struggles seem worth while and give new strength to carry out the costliest resolves. It is a worthy book, delightfully written.

F. M. POWELL.

A Service of Love in War Time. American Friends' Relief Work in Europe, 1917-1919. By Rufus M. Jones, author of "The Inner Life," "The World Within," etc. Illustrated. The Macmillan Company, 1920. 284 pp. \$2.50 net.

The author modestly disclaims attempting a history of the work of relief and reconstruction which Friends have done in the countries of Europe since the fateful autumn of 1914. His avowed endeavor is to interpret the effort which American Friends have made to express their spirit of human love to a part of the world caught in the awful tangle of the tragedy. The work of English Friends made their work possible and their work together has inaugurated, he believes a new era of relationship between English and American Friends which is prophetic of good for the future. The author makes good his claim that the book is something more than the story of an impressive piece of relief work. It is the interpretation of a way of life. The relief work took the form it did because it was the expression of a definite religious faith and sprang out of an inner spirit and attitude to life. The Friends did not take the difficult position they did because they were abstractionists or lacking in patriotism, but because they were pledged to a way of life which if extended throughout the world would eliminate the seeds of war and bring higher forces into operation in human society. For them to have surrendered their ideals in this crisis would

have been to prove recreant to the fundamental hopes of humanity. He has certainly given to his readers, both among Friends and among outsiders, enough facts to show the quality of the service rendered and the spirit of the volunteers who performed it and to indicate that they have

“Lent their hand
To the vast soul that o’er them planned.”

The work, though extremely harrowing in parts devoted to the military draft and the terrible experiences of the conscientious objectors to war, is interesting and illuminating in its dealing with the central point of interest, the multiform, humane work done on the areas of desolation.

GEO. B. EAGER.

Humanity’s Dream of Peace and a World War—A World to Save.

By Alfred L. Morse. F. S. Gough, 115 E. 31st St., Kansas City, Mo., 1920. 50 cents.

Mr. Morse was, during the war, a sacrificing patriot, giving not only of his time and money but of his five sons as well. He believes deeply in America, President Wilson and in Jesus Christ as the world’s hope and Redeemer. His intense love for his country and his undying faith find delightful expression in this worthwhile pamphlet. No one can read this little book without being a better American, a better man.

F. M. POWELL.

Heralds of the King. By Alice Dana Adams, R. G. Badger. Gor-

ham Press, Boston, 1919. 197 pp. \$1.25.

The writer of this book shows a decided familiarity with the New Testament and has given, in the form especially adapted to children, the entire story of the New Testament in many short,

readable stories. There are over ninety of these and in each is not only a recorded incident but a gospel message. The book is interestingly illustrated with over sixty-five pictures, bringing vividly before the child mind many first century facts and persons. Parents and Sunday school teachers will find this book helpful and suggestive in teaching God's Word. It is not only a sane presentation of the gospel but a safe one as well.

F. M. POWELL.

The Centenary at Old First. By Harvey Reeves Calkins. Methodist Book Concern, New York and Cincinnati. 361 pp. \$1.50.

The story contained in this volume is of itself worth the price of the book. But the greatest value is in the Christian philosophy which seems incidental to the story. The "Old First Church," you will soon discover, is *E pluribus unum* and one by one as the interesting characters are introduced you will find their counterparts the world over. But Dr. Locke, the pastor, is different. In his philosophy of the stewardship of life one is brought face to face with this age-long truth but in a fresh way. The story will make it interesting to young and old and the teaching it contains is needed much today by teacher and layman. Pastors would do well to get their men to read this book.

F. M. POWELL.